# The sole-talke of the Soule:

Or,

*A spirituall and heauenlie Dialogue* betwixt the Soule of Man *and God.*

Which, for the great affinitie it hath with other bookes of the Auctor publiſhed heretofore in our natiue tongue, is now enticuled

*The fourth booke of the Imitation of Chriſt.*

Tranſlated and corrected by

THOMAS ROGERS.

AT LONDON
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# To the Christian Reader.

BEeing much and earnestlie requested heere-vnto, I haue published in our vulgar toong another of Malleolus, *alias* Th. de Kempis, or Kempisius *works: not that I confesse, which of some well meening, though not so well learning persons was cõmended vnto mee, I meane that* in the old English translation, and in some Latine copies too, called The fourth Booke of the Imitation of Christ,

*which in deede is altogether* De sacramento altaris, *and so entituled but the next to that in Kempisius workes, namelie, the* Soliloquium animæ. *This I haue tearmed for the great affinitie it hath with the bookes of Kempisius by me heeretofore diuulged,* The fourth booke of the Imitation of Christ.

*In the dooing whereof, I haue as little as might bee varied frō the auctors words and phrazes, and no where from the sense, but where himselfe hath varied from the truth of God, and, I doubt not, wold haue redressed, had hee liued in these dayes of light, as he did in the time of most palpable blindnes.*

*And this haue I done with*

*the*

the greater alacritie, because I finde (and thou maist reade it also in the Auctors owne Preface) that hee not onelie doubted that he might vtter some things both fonde and offensiue, but also wished to haue some godlie corrector of his faultes, and prayed vnto almightie God gratiouslie to reuelde, such things offensiue, either vnto himselfe, or vnto some other.

Whose godlie praier, God hath heard, and discouered those things for thy benefite, and testification besides howe Kempisius, the Auctor, howsoeuer liuing in a Popish time; was yet in hart no Papist, but would like well of that which is done, as I trust thou wilt, whose edifying, and spirituall comfor-

*comforting, I haue onelie aymed at.*

*And reaping this comfort to thy soule, by the reading or hearing of this treatise, bee thankefull vnto thy God that giueth thee some taste of the cælestiall ioyes in this miserable and all troublesome world, to whose gratious protection, I do most humbly commend thee and my selfe.*

The

# The Athours *Preface.*

I Haue gathered togither into a little booke for my comforts sake, certaine deuout sentences, the better so to commit them to memorie; I haue also disposed them as into a plesant orchard, set out with all sorts of trees, and bewtified with all varieties of goodlie flowers, where into I might now and then enter, both for to chuse and behold at my neede such matter as my heart desires for the refreshing of the minde, grieued at anie time, and ouerwhelmed with pensiuenes.

Now the more cleerlie, and readilie to finde vnder which arbor I might repose my selfe, or which floure were best to bee culled out, I haue made the heads of euery Chapter to glit-

ter

ter (as it were) with redde titles. Ihaue likewise with varietie of wordes, as nowe talking, nowe reasoning, praying nowe, nowe conferring, nowe in mine owne, nowe in another mans person, bewreathed about the text with a sweet, and delightsome stile.

Wherefore I entreate them whosoeuer shall reade it, first that they bee not moued with indignation at that which the writer hath doone, for it was his minde wholie to talke (with his God.) Next, that they will pardon the imperfection, and plainnes of the stile, considering that God is more delighted with wordes that be simple and pure, than with those that bee artificiall. And if happelie the sense in anie place appeare either not founde, or not cleere enough, my desire is to haue a godlie corrector of the same, telling him

him withall, that vvhat fonde matter soeuer hee shall espie, it hath escaped from mee not of purpose, but rather for that I vvas not heedie enough in marking vvhat I writ.

Moreouer, forasmuch as man in that iudgement of his which is most probable, may bee deceiued, vnto thee, O God, almightie, and father of lightes, doo I thine humble Disciple make recourse, and this Soletalke (of mine) doo present before thy diuine Maiestie, to the ende that thou maist both approue the things vvell saide, and disproue vvhat is doone amisse, and insinuate also either into my selfe, or some other faithfull seruant of thine, more rightlie to obserue vvhatsoeuer things are offensiue.

My request is also, holie Father, that I thy poore seruant may

may obtaine at thy handes both time and ſpace to abide in the all plentifull paſtures of the ſcriptures, which be and ſhall bee my chiefeſt comfort, vntill that day of æternitie appeare, and the ſhadow of mortalitie do decline away. And therefore withdrawe thou fro mee all vnprofitable cares, worldly deſires, hurtfull affections, and what elſe may hinder mee fro my deſired leiſure. For hee muſt haue a free minde and a quiet, that would meditate of hidden and heauenly matters. Wherefore that I may bee worthy to attaine my ſute, vouchſafe thou (my God) to endue and fill me with the grace of thine heauenlie ioy, that I may ſpeake to thy glorie, and to ſome comfort of my owne ſoule.

# The fourth Booke of *the Imitation of* Christ.

## CHAPTER. 1.

1. A longing of the soule after God, 2. *The incomprehensible maiestie of* the Lord. 3. An exhortation to the loue of God.

### SOVLE.

*AS for me, it is good to draw neere vnto God*[a]. [a] Psa. 73. 28

O short, and ô sweete saying, embracing God, and abandoning the vniuersall world!

What more can be said? And what moreouer is to be desired? Would not suffice if that were performed which now is spoken? And were o-

ther, yea many other things vttered, ſhould not all in the end be reduced vnto this one thing?

Therefore, my ſoule, ſay thou with the Prophet, *As for mee, it is good*
[b] Pſal. 73, 28 *to draw neere vnto God* [b].

O my God, thou art mine onelie
[c] Luk. 18, 19 felicitie; thou alone art good [c], and ſweete vnto mee.

To ſpeake of thee it delighteth the louer; to thinke of thee, it liketh the religious, whoſe heart is not fixed
[d] Mat. 6, 21 Coloſ. 3, 1, 3 vpon the worlde [d], but hidden with thee in the heauens, to the end that both thou alone maieſt bee his true
[e] Phil. 4, 7 peace [e], and inmoſt ioy; and hee not vexed dailie in this world, where falſe concupiſcence dooth prouoke
[f] 1. Ioh. 2, 16 vnto ſinne [f].

O my God, how is hee affected,
[g] Rom. 8, 35, 36, &c. which is inflamed with thy loue [g]! How dooth hee reioice, that hath no
[h] 2. Cor. 12, 4, 5, &c pleaſure in anie vaine creature!

Are not theſe the words of ſuch a man in that Pſalme, whereout the beginning of my ſpeech was taken, euen theſe his words?

[i] Pſa. 73, 25 *Whome haue I in heauen but thee* [i]? *and I haue deſired none in the earth with thee?*

MAN. MAN. O holie ſoule, ô zealous ſoule,

ſoule, ſo longing after God! What is that I heare? what is that thou ſayeſt? Are the things both in heauen and in earth but ſmall things in thine eies?

SOVLE. Surelie I take all things but for trifles.

MAN. What then ſeekeſt thou? whome woulde you haue without theſe? And where will you finde him if not in theſe things?

Hath he either name, or place, or habitation to be ſought by?

Where is the place where his honor dwelleth? of which in a certaine Pſalme thou ſangeſt, ſaying[i]: [i] Pſal. 26, 8

*O Lord, I haue loued the habitation of thine houſe; and the place where thine honour dwelleth.*

Make anſwere, I pray thee. For, if thou canſt, ſhow mee him, I will go with thee, and we will ſeeke him together, yea, and he ſhall be thy God, and my God: and wee ſhall bee full happie when wee haue found him, and hold him.

SOVLE. What aske you this at mine hands? Or whie ſo curiouſlie do you enquire of this matter of me? Thinke you I can, or am able to vtter ſuch things? What though gladlie I

would conceiue not yet, that what through the rarenes of the thing, and the deepenes of the mysterie, I am restrained backe?

What aske you mee? Aske them who haue both heard & seene, they are such as better can describe him whom you seeke.

But rather aske him that knoweth all things [k]. For he it is of whom wee speake, that both best can tell you who himselfe is, yea and best declare the place of his owne aboade. Euen he it is (and none other) which teacheth man knowledge [l], and giueth his grace also to the humble [m].

[k] Psal. 94, 8 9 10 Psal 119, 12
[l] Psal. 94, 12
[m] Iam. 4, 6

Make recourse vnto him which reuealeth himselfe when hee will, and to whom he will [n], neither is there anie beside him that can open. Hee alone can reueale to thee what the ioy is of such as loue him [o], and that far more excellently than I can tell you.

[n] Mat. 11, 25
[o] 1. Cor. 2, 9

MAN. But why speake you on this wise, ô holie and humble Soule? Thinke not that I would know that of you, which neither ought to bee knowen, nor can bee vttered. Keepe your secret to your selfe; let your doore still abide shut vpon you: let the

the seale of faith remaine vncancelled, neither let the vaile, for mee, bee remoued from the sanctuarie.

Eate you holie bread (by your selfe) in the chappell, go in into the tabernacle of your house, ascend into the vpper parlor, enter into the cellar of the eternall king, or, which is more noble, and soundeth more sweetely, euen into the bride-chamber of your celestiall spouse.

I know it is written [p], *It is not good to take the childrens bread, and to cast it to whelpes.* I know this I say, and haue read it: but marke againe what followeth, and take pittie vpon me, according to the words of her that said [q], *The whelpes doo eate of the crommes, which fall from their maisters table.* [p] Matth. 15, 26 [q] Matth. 15 27

And therefore hide not that fro mee which I demaund, but of the greatnes of your inward pleasures, poure out euen a sparcle of the firie loue. Giue me one small drop of precious wine, send forth some little sauour of the best ointment, whose chiefest part and louelie comfort is well and vsuallie knowne to thee, that I also may taste thereof.

Why linger you? Satisfie my desire, and open the doore to a freend

now at this third knocke.

O beloued, I speake of the welbeloued; let not me be neglected.

If you cannot describe him rightlie as he is, yet speake of him so well as you can. For indeede as hee is, who is able to describe him? Yea, who is able to conceiue the describer?

Therefore, if not, as in himselfe he is: yet tell me what thou thinkest of him. If not what to himselfe: yet vtter out how good hee hath beene to thee.

For who euer shall search foorth what he is in himselfe?

Thou wilt neuer doo it, because thou hast plainlie confessed, and not denied, how speaking of him [r],

[r] Psal. 139, 6 *Thy knowledge is too wonderfull for me: it is so high, that I cannot attaine vnto it.*

7 *Whither shall I go from thy spirit?*

If then thou art not able to know thine owne spirit, which the creator and quickner [s] of all spirites hath made [t], howe at any time wilt thou know him which is vncreated! Did not this make thee all amazed to saie [u], *O Lord, who is like vnto thee?*

[s] Acts. 17, 25
[t] Gen. 2, 7
[u] Psal. 35, 10

Notwithstanding, of all friendships, by some similitude describe him, whose essence thou hast not yet attained.

rained vnto. Neither is it for you to denie to showe him in part, whome you thinke can not wholie bee reuealed.

*S.* I must needes say you are too curious, and importune vpon mee. Thou searchest all my priuities, and lettest in thine hand into the secrets of my chamber.

I sent thee vnto him, and commest thou againe vnto mee? Seeke you mee or him?

But I pray you, of what spirit art thou? Bee still, I beseech thee, and trouble mee not. For whome thou seekest, he is aboue mee.

*M.* But can hee that seeketh after God, so easilie giue ouer? Protract not to speake, for you may comfort mee forth-with. How long will you keepe me in suspense? What doo you say and vnsay?

As I liue I will not giue ouer, except you blesse mee. For I count it a blessing, if thou shewe mee my God.

Now therefore if thou hast seene him, tell me plainelie, and I will take him vpon my shoulders.

*S.* I knowe thou hast a great desire, and a loue vnto the creator.

But a great thing is it which you require at mine hands, and such a thing as I am in doubt whether it may be done or no.

He whome thou seeke ſt, knoweth it right well: for it is not in mee to let thee know so much.

Your demaund seemeth vnto mee to bee like that of the Spouse which [x] Sal.S.1.6, in the Songs did say [x]:

*Show mee, ô thou, whome my soule loueth, where thou feedeſt.*

Wilt thou then learne of me who this is, or what good hee hath done with mee? Doubtleſſe it is not in me to shew you.

But you are not content, neither his greatnes, who exceedeth the [y] 1.kin.8,27 heauens [y], can deterre you; nor my weakenes, which in his eies am nothing, make you to deſiſt.

Why haſt thou laide this burden vpon me? I am not able to tell thee, vntill I goe into the sanctuarie of [z] Pſa.75,17 God [z], and vnderſtand the same,

Why are you so desirous to know that, which may not be vttered?

*M.* And will you not? Oh how faine would I bee inſtructed! For thoſe things we are moſt earneſt to know, which the moſt hardlie maie bee

reuea-

reuealed.

Notwithstanding, once againe I pray you bee not so hard, as altogither to be silent.

Thinke not that forthwith I will vtter what you shall say vnto our enemies, I will keepe your saying as a friend, yea, as a verie friend ought to doo.

You may boldlie tell mee your minde secretlie. Lo, we two be heere alone; neither I with lightnes, nor you with arrogancie are delighted, but in him which hath giuen vs vnderstanding, euen of him will wee speake.

And if happily he come while we are talking, let vs giue place, and let him be betweene vs. If he vouchsafe to speake, let vs heare him gladlie, and bee silent till hee haue done. At which time yee shall not bee bound to satisfie my demaundes. For when he speaketh, all flesh must be still.

S. This couenant I like well. Onelie let him bee with vs, and bee wee carried vnto our secret places. Let him bee the guide of our speech, and conduct vs whither our delight is to goe.

This beloued of whome you so

diligentlie enquire, is for his greatnes vnſpeakeable [a], for his hight and glorie incomprehenſible [b]; for his ſtrength and magnificence infinit [c]. Whatſoeuer is either ſpoken or written of him, commeth far behinde his maieſtie, becauſe in glorie he excelleth all things.

[a] Pſa. 139, 6
[b] Iob. 9, 10 11
[c] Pſal. 8, 1, 2

The heauens haue ſaid, He hath ouerpaſſed and aſcended, and preuailed ouer vs [d].

The earth hath aunſwered, If the heauens, and the heauens of heauens doo not comprehend him, aske me of him [e].

[d] 2. Chro. 6 verſe 18
[e] Pſal. 139, 7 8, &c.

The ſtarres haue ſoong; Wee are darkenes and not light, vnleſſe hee inlighten vs [f].

The ſea trembled, and ſayd, He is not in mee, and the deepe knoweth him not.

[f] Gene. 1, 1 2, &c. Pſal. 139, 12

Heare you what they ſay?

*M.* I heard, and was ſore troubled, at their voice my verie lips trembled.

*S.* What then will become of thee if wee ſhould aske him? Let vs ſpeake vnto him.

O Lord, art thou hee of whome the Prophets haue prophecied, and whoſe commandement all things in their ſeaſons doo obey?

Verelie

*of the Imitation of Christ:*

Verelie I am that I am [g]; and besides mee there is none other God [h]; I am the beginning and the ending [i]; I am the creator [k], and the gouernour [l] of all things. I liue saith the Lorde, and I will raigne for euer and euer.

GOD.
[g] Exod. 3, 14
[h] Deut. 4, 35
Psal. 18, 31
Isai. 45, 21
[i] Reuel. 1, 8
[k] Isai. 42. 5
Acts. 17, 24
[l] Hebr. 1, 3
John. 5, 17

S. Now litle worme what saist thou, being enuironed with such light?

Lo, thy beloued, whome thou thoughtest was with mee, speaketh vnto thee.

Hee was with mee when I said [m], *For mee it is good to draw neere vnto God.* Hee will bee with thee, if thou also wilt say, [n] *My soule refuseth comfort: the day of miserie I desire not* [o], *for thou art my king and my God* [p].

[m] Psa. 73, 28
[n] Psal. 77, 2
[o] Iere. 17, 16
[p] Psalm. 5, 2

Bee not like to raging louers, but loue God alone, seeke him alone, which admitteth no companion of the world into his felowship.

Talke thou onelie with him, and though he depart, leauing the roome void, beare all things patientlie. For his woont is, to goe and to come, to prooue his friend, and make him

perfect

perfect in louing.

If thou desire his presence, beare his absence patientlie. Waite, and waite againe, hee will depart for a while, and after a while hee will againe returne.

Loue maketh thee thus affected, which nowe heaueth thee on high, and streight way flingeth to the ground againe.

His loue is than all flowers sweeter, than lillies fairer, and brighter than the precious stones.

For no creature is to be preferred
q Mat. 10. 37 before the loue of God q, and therefore for that euerie thing is to bee
r Mat. 16, 26 Luke, 9, 25 despised r.

So soone as I was touched inwardlie with his loue, I forthwith began so to be inflamed in my minde, that bidding adue to all things in the world, I onelie wished for his most pure imbracements, and, as it were bearing hote coales out of a burning ouen, I vttered these wordes, which
s Psa. 73, 25 but few do vse s.

*Whome haue I in heauen but thee,*
26 *and I haue desired none in the earth with thee? God is the strength of mine head, and my portion for euer.*

By these gather now of thy belos
ned

ied, what maner a one and what he is, which incomprehensiblie exceedeth all the things which are, and haue being.

And although hee can neither by words bee vttered, nor conceiued in minde, because he is infinite: yet is he verie louelie, tractable, felowlie, and to bee entreated, insomuch as though he cannot bee comprehended, yet after a strange manner hee may be loued. [1] Ieb. 23, 8, 9

For by loue hee is taken, yea by loue fast bounden: but by desire, he is sought: by praier, knocked at; and by hope attained.

If as yet I haue not satisfied you, let him, whome you haue sought, satisfie you, and teach you, aboue all teachers, to find himselfe.

CHAP.

## CHAP. 2.

1. Of God his distinct iudgement at the end of this world. 2 The cursed state of the vngodlie.

[a] Psal. 86, 11

KNit mine heart vnto thee, O Lord, that I may feare thy name[a]. O my God, thou art much to be loued, yea, and to be feared

[b] Psal. 96, 4

much thou art [b].

Hee that loueth, let him be glad; but hee that loueth not thee, let him quake and feare. But hee which neither dooth feare thee, nor loue thee, is vtterlie foolish and frantike. For, *it is a fearefull thing to fall into*

[c] Heb. 10, 31

*thine hands* [c].

And, *who knoweth the power of thy*

[d] Psa. 90, 11

*wrath* [d]? Or, *who may abide the day of*

[e] Mala. 3, 2

*thy comming vnto iudgement* [e]?

[f] Isa. 5, 29

For, thy roaring shall bee like a Lion [f]; and thy glittering swoorde like a consuming fire.

At the sound of thy voyce all the dwellers in the world shall be moued; and when thou commest, all the foundations of the earth shall shake.

shake [g].

Who then but will feare? Or by what meanes can anie escape thine hands [h]?

If a man will hide himselfe vpon the strong rocke [i], thou wilt thunder there vpon, and it shal rent asunder. And if hee lurke in caues, or mountaines, he shall be plucked out [k], and be made to sustaine thy displeasure [l], because hee cared not for thy fauour.

Surelie there is no place which can hide man from thy presence [m].

For all things are naked and open in thine eyes [n]; thou seest the heart and the reines [o], and beholdest the most secret affectiõs of the thought, so that no secret is hid from thine eies [p].

O how terrible wilt thou bee to sinners, and to the harts that be hardened [q], which now doo glorie in ill doing, and triumph in wickednes, saying, *The Lord seeth not* [r], *hee will not regard* [s].

They are so puffed vp with vaine words, as though thou wouldest neuer come: yea, they turne away their eies, that they may not see the ende.

[g] 2. Pet. 3, 7 Reuel. 6, 14

[h] Psa 139, 7 8, &c.

[i] Isai. 2, 19 20, &c.

[k] Hos. 0, 8 Luke 23, 30

[l] Reue, 6, 16 17 Reuel. 9, 6

[m] Iob. 24, 10 Psal, 13 9, 7 8, &c.

[n] Heb. 4, 13

[o] Psalm. 7, 9

[p] Ecclus. 23 verse 19 20

[q] Prou. 1, 24 25, &c.

[r] Psal. 10, 11

[s] Psal. 94, 7

But

But in the houre that they thinke
[t] Mat.24,44 not, thou wilt come [t], and they shall
[u] Luk.21,35 be taken in the snares [u] of their owne wickednes. And as theeues and robbers being suddenlie taken are confounded: so shall they be put to confusion at their due time.

Then wilt thou haue them in de-
[x] Prou.1,26 rision [x], which nowe deride thy ser-
27 uants; and euill shal be rendred vnto
28, &c. such as haue abhorred thy righteousnes.

Nowe they stop their eares vnto thy voyce; but the time shall come, when they shall crie, and not bee heard.

Now they turne thy worde into a fable: but themselues shal be turned
[y] Mat.25,41 then into a flambe of fire [y]. For thy word shall go forth with an horrible blast, and it shall strike the wicked and vnbeleeuers without all mercie.

What will the proude person say then, so puffed vp with knowledge, and swelling in power? What answere will hee make, when the last trumpe shall sound in his eares [z]?
[z] 1.Cor. 15 verse 52
When thou Lord, our God, shalt
[a] Mat.24.31 appeare in Maiestie, togither with
[b] 1 Thes.4.16 thine angels [a] and archangels [b]?

Then

Then all the vngodlie deriders of thy worde shall bee hush; and they which haue molested thy seruants, stricken with an horrible feare [c].

[c] Wisd. 5,2 3,&c.

Then shall they vtterlie bee confounded, which, laying a good conscience and honestie aside, gaue themselues to vanitie and wantonnesse.

They shal suffer punishment then, which haue loosed the bridle vnto the flesh.

Then shall they roare towardes heauen, which now are cunning in vaine musicke and daunces:

Then shall that bee turned into mourning, which hath bin contracted by inordinate pleasure:

They shall be bound vp in bundles togither to be burned then [d], which haue beene companions togither at drunkennes and belli-cheere. And whome loue hath bound in wickednes, the reuenging fire shall roule togither in torments.

[d] Mat. 13,41 42 43

O yee foolish, and wretched, ô yee frantike, and blinde louers of the world, what doo yee, what is your meaning? howe will yee escape the vengeance of the Lord?

Why for a little pleasure which you

you doo loue, doo yee haſten vnto euerlaſting torments? Whie feare yee not hell, which doo ſo feare a little penance? And, you which flie the death of the fleſh, why afore-hand doo yee not take heede of the eternall death of the ſoule.

Vnleſſe therefore ye doo conuert, and repent, yee ſhall neuer eſcape theſe horrible and firie torments of Gods diſpleaſure.

When I conſider the day and houre of the general iudgement, my bones doo ſhake for feare, becauſe entreatie then ſhall not turne away the wrath of God, but he will bee a righteous iudge to all [e].

[e] Act. 10,42 2. Tim. 4,8 Hebr. 12,23

O God moſt holie, mightie, and merciful! Sauiour, ſaue me from that bitter death, and giue mee grace to repent, that I may vnfeignedlie bewaile my ſinnes before I depart out of this preſent world.

CHAP.

## CHAP. 3.

1. An humble confession of sinnes;
2. *with a praier for grace* to repent.

*MY sorrowe is euer before me* [a].

a Psal.38.19

O my God, foulie haue I spotted my life with manifold sinnes: but, Lord, behold my teares which I shed before thee, becausе I haue so much offended thine holines.

For I know that in mee, that is, in my flesh, dwelleth no good thing [b]; and that so long as I carrie about a mortall bodie, I am not free from wickednes [c]

b Rom.7.18

c Wis.9.15

I therefore doo sinne, and offend day by day; and, which is more lamentable, I suffer manie sinnes to passe away without sorrow and due repentance.

For being busie most commonlie, and encombred with affaires of the world, and vane curiousnes, I am not able so speedelie to returne vnto wholsome teares. Whereof it is that the darkenes of sinne doth encreasе so

so might ilie against mee, the which both stop vp the fountanes of grace, and hinder the streams of heauenly comfort from comming vnto me.

LORD. And is that a small offence?

SOVLE No, my God, it is a great sinne, and so much the greater, as it passeth the sooner from the heart, and dooth not pricke mee with sorrow.

But, Lord, wilt thou not regard this my wicked dealing? How long shall I delude thee, and thus deceiue my selfe!

Wilt thou alwaie be silent? where is thy rod? where is thy spur? where is thy wand?

O Lorde, why dooſt thou withdraw thy iudgement, and the paines of hell fro mine eies?

Were these things alwaies in my remembrance, could I bee so retchlesse?

Thy silence and patience is for mine amendment[d]: but if I still bee negligent, wilt thou not then punish mee seuerelie[e]? Surelie thou wilt punish mee, if not in this world, yet in the world to come.

[d] Wis. 11, 20
2. Pet. 3. 9
[e] Wis. 12, 10

For nothing shall passe away vnreuenged,

reuenged, neither small, neither great offence.

But much better heere in this world, where both weeping is profitable, the paine is short, the satisfaction more accepted, and reconcilement sooner had.

And therefore spare not the rod; but with a sharpe water annoint mine eies, and reserue not my sinnes vntill the time to come, least then I bee deliuered vnto the tormenters vntill I haue paied the vttmost farthing [f].

[f] Matt. 5, 26

Better is it nowe a little for my profit to be pricked, than hereafter to feele the bitter paines of hell fire. *Purgatory.*

Wherefore I am to mourne, and to conceiue a great sorrowe for my sinnes.

For manie things I haue to bewaile, but no cause at all to laugh.

The darkenesse of mine hart, the infirmities of my conscience; my proanesse vnto wickednes; my want of grace, doo wish mee, yea rather of necessitie doo enforce mee to weepe and to lament.

Furthermore, the remembrance of manifold temptations, and of assaults

faults to sinne, should make me haue little lust to be merrie.

Spare me, O Lord, spare me,

For though I weepe, beeing touched inwardly with sorrow, it is no maruell, because the time is nowe to weepe.

O happie is the houre, when I conceiue sorrow for my sinnes! Blessed are the teares which doo flowe from the griefe of heart, at the consideration of the foulenes of a guiltie conscience!

And who is able to sound the bottome of this depth, and to reproue the hidden filthinesse without feeling?

g Iohn. 1,9 O my God, the true light g, thou canst lighten all the obscure places of mine heart, yea, and burne vp all the spots thereof, in the spirit of heare, and iudgement.

It is in thee to giue a newe heart, to create a newe spirit h, and there to h Psal 51,10 prepare a secret habitation, that it may be a place for thee to rest in, and a tabernacle of thy name, which art the louer of cleannes, and the ghest of good conscience.

But forsomuch as willinglie thou doost not visite a disordered house, but

it commonlie leaueſt the ſame to
be illuded with beaſtlie affections,
am the more carefull leaſt that be-
ide mee.

But helpe mee, ô mercifull and
gratious God, to repaire the ruins of
this mine houſe.

Woe to him from whome thou
departeſt awaie offended! But
peace to him vnto whome thou deſ-
cendeſt, and with whome thou a-
bideſt.

I miſerable wretch, now placed
in the middes of ſnares, and loaden
with the ſhacles of wickednes, what
counſell is beſt for mee, or what re-
medie to be vſed, but onelie to lift vp
mine heauie eyes vnto thee, that
my crie may bee heard in the hea-
vens?

For a polluted conſcience ſhall
neuer finde or haue a better medi-
cine, then bitterlie to ſlaie it ſelfe in
praier. And how can extreame ten-
tation more profitablie bee cured
that it preuaile not, than by powring
continuall petitions vnto thee, and
by humbling our ſelues?

But who can giue me theſe bleſ-
ings? I meane to pray and to weepe
as I ought to doo. Where maie I
attaine

attaine that humilitie, and abundance of teares [g]. Doubtleſſe of thee
[i] Pſal 130.7 Lord, with whom is mercie [i], and great redemption.

O Lord, my God, the giuer of all
[k] Iam. 1,17 grace [k], graunt that I may, as I am bound, bewaile mine offences, ſeeme they neuer ſo ſmall, and to amende all without vaine excuſes, aſwell thoſe offences which are ſecret, as thoſe that are well knowen.

Let this mine heartie repentance get me thy fauour againe, and prepare vnto well doing, and to that which tendeth vnto ſaluation.

## CHAP. 4.

1. A lamentation of the soule for her weakenes, and vnstaiednes in the race of virtue.

THine eyes did see mee, when I was without forme[a]. O Lord my GOD, what in the ende will become of mee, seeing dailie I doo offend? [a] Psa. 138. 16

When shall I amende my life as I ought to doo? When will it bee better with mee? When shall I waxe strong? And when shall I ouercome?

I am cast head-long into the deep pit of filthinesse. Who can thinke there is yet hope left to arise againe, to amend, to goe forwarde, and to come vnto the ende? Surelie touching my selfe I am out of all hope; ah that mine hope were stronger in thee!

I greatlie doo despaire, because my weakenes encreaseth through long troubles; and I see no ende of my sorrow, and sinne.

And though I saie, lo nowe I will begin to amend; lo it is nowe time, I will doo my best to reforme my selfe, straight waie, alas, sinne standeth before mee, the enemie lifteth vp himselfe against mee, and wicked custome keepeth mee backe with might and maine, contrarie to my minde.

O Lorde, behold howe I am cast downe, and troden vndertoote: behold the troubles which I doe endure.

Lift vp thy right hande, and deliuer mee fro my persecutors, for they
[b] Psa. 142, 6 are too strong for me[b].

My wisedome is perished, and my strength hath failed me.

Mine arme is broken, neither can
[c] Psal. 44, 6 my sword saue me[c].

I see not vnto whome I may flie, and that will receiue and heale me, I know none.

Thou alone continuest my refuge, but I dare not approch for shame, because I haue offended thee.

I haue sinned, ô God, forgiue mee. I am sorie, yea hartelie sorie that euer I did transgresse thy lawes.

Giue mee that which seemeth right in thine eyes, and bee mercifull.

fall.

Thou diddeſt iuſtlie in forſaking me, and iuſtlie thou diddeſt commit mee into the hands of mine aduerſarie.

But Lord, remember that which thou haſt made, amende that which is decaied, for of it ſelfe it can neuer ſtande.

Marke my groaning, and my troubles: let the paine and griefe of mine heart at no time bee out of thy remembrance.

O mercifull Father, caſt an eye vpon my thraldome and impriſonment, vpon the miſerie and crueltie which I doo endure; and bring mee out that am bound, from the priſonhouſe, and wretched bondage.

Though a man ſhould liue manie yeares, what will hee bee the better thereby? And who knoweth whether hee ſhall amend his wicked life, or be worſe and worſe?

Man woteth not howe hee ſhall proceede, and ende; and his continuance is verie doubtfull, becauſe of the manifold chances of euils, and dangerous tentations.

Manie at their firſt conuerſion from ſinne, are good and humble,

which afterward become frowarde and rebellious. At the first they were modeſt and deuoute, zealous and ſilent, and in the ende prœued careleſſe, and diſſolute, bablers, and barbarous. And they which at the beginning did bridle their wicked affections, at the length had ſcarce anie care at all either what they ſaid or did. And ſo by little and little wickedneſſe taketh roote and encreaſeth while it is not preuented at the beginning.

Who therefore but ſhould feare, and be circumſpect, ſeeing ſuch vnluckie chances doo come vnto the good and modeſt?

Againe, who thoroughlie dooth knowe whether hee bee elected; or hath ſtrength to beare all things?

[d] Act. 14, 22 We are all to bee tried [d], and who is ſure that he ſhall not bee burned,

[e] 1. Pet. 1, 7 ſeeing tentation is a fire [e].

So that all muſt feare, and hope alike of the better: but none is raſhlie to preſume, nor yet proudlie to be ſecure.

[f] Prou. 17, 3 In deed the gold which is tried [f], ſhall be preſerued: but I aduiſe thee, ô man, to conſider well of what mettall thou art.

The

The celestiall purger will purge, hee will fine the sonnes of Leui [g], euen all that are his seruants [h].

It is not alwayes gold, which hath the colour of gold; neither is it alway stuble, or naughtie siluer, which endureth beating, and beareth the flaile. For God beholdeth the verie cogitations and the harts [i], by them most commonly working woonders, which in the opinion of many are but castawaies.

O Lord God, what ioy can I haue in this world, when I think vpon the vncertaintie [k], and frailtie of all things vnder heauen?

Notwithstanding this am I sure of, that thou art good, and that thy mercie is from generation to generation on them that feare thee [l].

For thine infinite goodnes and mercie, is greater than all my sinnes.

And this shall be my comfort, while thou giuest me space to amend my life.

[g] Mal. 3, 3
[h] 2 Tim. 3 verse 12
[i] Psalm. 7, 9
[k] 2 Pet. 3, 7. Psa. 102, 25 26
[l] Luke 1, 50

## CHAP. 5.

1. Of the ſhortneſſe and miſerie of *this preſent life.* 2. *A praier for* grace to renounce the world, and the vanities of the ſame.

LEt mee vnderſtand the ſhortneſſe of my dayes. So long as I am in this world, I am wicked [a]: and while I continue vpon the earth, I am poore, a ſtranger, and a pilgrime [b].

[a] Iob. 14, 4

[b] Heb. 11, 13

I brought nothing into the world [c], and certaine it is I can carrie nothing thereout: for naked came I out of my mothers wombe [d], and naked ſhall I returne thither againe.

[c] 1, Tim 6, 7

[d] Iob 1, 21

As a ſhadow which paſſeth away, and as a feather which is toſſed vp and downe with the winde: and as a gheſt of one night, ſo ſuddenlie ſhall I paſſe away.

All the time wee haue heere to liue, is but as the ſhorteſt night. Fewe and euill are my dayes [e], and after a little while they ſhall ende, and bee as though they had neuer beene,

[e] Gen. 47, 9

beene.

And when man is dead, what is in man but filthines? Who will haue anie care of a ſtinking carkas? Or who will enquire of the abſent being dead, whereas beeing aliue hee was accounted of?

A ſmall while is man remembred either of his friends, or of ſtrangers: but vndoubtedlie the righteous ſhall bee had in euerlaſting remembrance[f], becauſe hee ſhall bee euerlaſtinglie linked to God, who is alwaies the ſame, and ſhall neuer die[g]. f Pſal. 112, 6

g Pſal. 102, 27

Therefore happie is hee which putteth no truſt in man; nor yet reioiceth in anie worldlie thing, but hath his hart fixed in heauen[h], for whatſoeuer is in this world, is tranſitorie[i] and vaine. h Pſal. 2, 12

i 2. Pet. 3, 7

Call into thy minde thoſe which haue liued ſince the worlde began vntill nowe, and tell, I praie thee, where they bee? And thoſe whome you ſee and heare to liue now, howe long thinkeſt thou will they endure? Pſal. 102, 25 26

1. cor. 7, 31

1. Iohn. 2, 17

Saie therefore of all, Euerie man that liueth is but vanity[k]. k Pſal. 39, 5

O miſerable and wretched life!

ô fraile, and lamentable life, which good men doo suffer rather than desire: and wicked men, albe they desire it, yet can they not long enioie the same!

Oah, vanitie of this world, when wilt thou haue an ende? when wilt thou cesse?

Yet the time will come, when all the elect shall bee set free from the
[l] Rom.8,22 bondage of corruption [l], though
23 now they doo lament, because they
are estranged from the kingdome of
[m] Psal.1,23 Christ [m].

Would to God, the whole worlde would euen wither vp in mine hart; and my Lord God, euen mine immortall spouse, seeme sweete vnto my soule!

Vndoubtedlie, the fleeting ioie of this present life, is but a false and a most bitter potion. Let them drinke thereof that list, for afterward they shall feele a most bitter flixe. And the more one hath drunke thereof, the sharper shall his torments bee, because the whole pleasure of this world shall more speedelie passe a-
[n] Wisd:5,8 waie than the winde [n], and leaue to
9,&c. their louers paines and burnings [o].
[o] Luk.16,25 Therefore out of my sight thou

deceipt-

deceiptfull glorie of the world, and all foolish pleasure of the flesh

Manie you doo drawe, and deceiue: but in the end you leaue and destroie them [p].

[p] 1 Ioh. 2, 15 16, 17

Woe to them which beleeue thee; woe to them which be there drowned.

But come, and come nigh mee, most holie humilitie; and the full renouncing of all worldlie pompes; and neuer doe thou leaue mee, ô thou sweete remembrance of my present pilgrimage.

What am I but ashes, and earth [q]? and whether tende I, but towardes earth [r]?

[q] Eccles. 10 verse 9.
[r] Gen. 3, 19

Oah, how wretched am I become! howe iustlie may I lament, when I thinke vpon my pilgrimage [s], and howe little I am priuie howe I shall end the same!

[s] Heb 11, 13

If I liue well, and continue so, there is no cause whie I should feare an euill death. But who can glorie of a good life, and of a pure conscience? Hee which knoweth himselfe to be such a one, let him reioyce in the Lord [t], and take compassion vpon me a sinner.

[t] 1. cor. 1, 31

To liue I haue no desire [u], because

[u] Phil 1, 23

miserie enuironeth mee on euerie side: to die an euill conscience is affraide, for to answere God, it hath not one for a thousand [x].

[x] Iob. 9, 3

The Prophet was not so in a feare, which saide [y], *Mine heart is prepared, ô God*, mine heart is prepared.

[y] Psal. 108, 1

O Lord, the God of my saluation, let my life come vnto a good ende; and prolong not the daies of my lamentation. With sorrow I came into this prison; and without griefe I shall not get out.

*S.* Long doo I thinke this life; and the rather, because of the continuall miserie and troubles which I finde therein: but in trueth it is not long, for it passeth awaie more swiftlie than a Poste [z].

[z] Iob. 9, 25

To a man that liueth in paine and miserie, all time is long [a], and hee compteth a daie for a yeere. This maketh my life tedious vnto mee, and so much the more it doth trouble mee, as the more trulie I consider all the miseries of the same.

[a] Ecclus. 41

But, if happelie anie consolations and ioie come betweene, it standeth mee vpon to looke about whether they bee of God, or no. If they bee of

of God, I accept them gladlie, but yet I knowe not how long they will continue: yet howe ſhorte ſoeuer they bee, they like and pleaſe mee well.

But, would to God hee would powre them largelie vpon mee; and cauſe them to continue with mee a long while!

But the ioies and pleaſures which are not of God, are vile and vading, albeit to the ſhowe they appeare ſweete and pleaſant.

Thus, euen thus paſſeth away this life, repleniſhed continuallie both with good and euill things.

Therefore ſo long as I liue in this world, I am a poore pilgrime [b]. [b] Heb. 11, 13

I cannot trulie ſay I haue enough, becauſe preſently there is ſatietie of no good thing [c]: but the good thing which I looke for thou art [d], in whom I beleeue. [c] Eccles. 1 3 [d] Pſal. 119, 57

So that when thy glorie hath appeared, and repleniſhed mee, then, euen then I will acknowledge, that I haue enough. But in the meane while, becauſe this worde is hidden fro mee, much griefe and ſorrowe doth inuiron my ſoule.

And therefore beeing mindfull of

of thine holie saying, I repeate this often-times [e], *My soule is verie heauie, euen vnto the death.*

e Matth. 26. verse 38

Well were it with mee, if this houre were come, and that neither griefe nor sorrowe did possesse mee!

But, Lord, I beseech thee, let thy goodnes conserue mee.

## CHAP. 6.

1. An ardent deſire of the ſoule to bee looſed from ſinne, and from the troubles of this world.

BRing my ſoule out of priſon [a]. The greatnes of my ſorrowe will not ſuffer me to be ſtill. [a] Pſal. 142. 8

For whie doo I yet liue in this world? I knowe not what I can doo heere.

Slowlie, God hee knoweth, I goe forward in virtue; nay woulde to God I went not backward!

O Lord, what a pleaſure ſhouldeſt thou doo mee, if ſpeedelie thou wouldeſt take mee out of this life, that a woorſer thing come not vnto mee [b]. [b] Iohn. 5. 14

My life, alas, ſigheth in paine and in wel-dooing amendeth not.

If thou looke for my conuerſion, I repent not by the ſame, but doo abuſe thy long ſuffering; if thou puniſh mee, I doo hardlie ſhow patience, becauſe thou purſueſt drie ſtubble

[c] Iob. 13. 25 ſtubble [c].

Whie then dooſt thou not quite take away thy ſeruants? Whie doo I liue vpon the earth? that is, whie doo I dwell among good people, and yet reforme not my life and manners? Whie, ſo vnworthilie and daungerouſlie keepe I the place of ſome better perſon, and yet walke ſo careleſſlie and ſo coldlie, in this life?

Thus powre I out this wofull thing which I conſider of, in the eares of my God.

Yet, gratious Lord, crie not out in thine anger againſt me, *Cut downe the* [d] Luk. 13. 7 *tree* [d], *and caſt it into the fire.*

I accuſe mine infirmitie before thee, that I may finde grace in thy ſight through my confeſſion.

[e] Dan. 9. 9 It is my part to accuſe; but it belongeth vnto thee to ſhow mercie [e]. It is my part to weepe and to ſigh bitterlie; but it belongeth vnto thee Lord, mercifullie to comfort.

Wherefore, my Lord and God, either giue mee more grace in this life, or take me ſpeedilie out of this world, that the rent bee not woorſer.

For to liue long, and not to ceaſſe from

from ill liuing, is but to augment the punishment of hell.

Neither can I awaie with such a life as knoweth neither how to proceede in virtue, nor to bewaile wickednes.

For that partie which leadeth an holie and righteous life, is greeued at the heart whensoeuer hee offendeth, and that he maie in grace and virtue encreale more and more, it is alwaies his desire.

What shall hee doo which knoweth himselfe dailie to offend; and that his flesh greeuouslie dooth rise against the spirit? who also beeing ouercome with tediousnes sometime, and cooled with negligence and idleneſſe, dooth giue ouer to resist, or elſe laying aside the spirituall weapons [f], doth follow the swing of the flesh, whether his owne will doth draw him? [f] Ephes. 6, 13

Alas, Lorde and God, such a one alas draweth nigh vnto the gates of death, and liuing in the flesh, runneth into the death of the soule.

Oah, howe is euerie one to take heede, that hee be not seduced and supplanted of the enemie [g]! [g] 1 Pet. 5, 8

No man is sure from temptation [h] [h] Mat. 6, 13

no

[i] Iob. 14,4 Pſal. 51,5,7 [k] Iam. 3,2 no man is pure from ſinne[i]; but all the ſort of vs are fraile[k].

But, Lord, thou which art almighty[l], and knoweſt all things[m], raiſe vp the broken in heart; and cleanſe the vncleane from all filthines, renue a newe ſpirit within his bowels, that all faintneſſe and lazines may leaue him, that ſpirituall zeale may returne, and that thy loue may continue vnmoueable within him vnto the end.

[l] Iob. 13,3 [m] Eccluſ. 23 verſe 19 Eſt. 13,12

For he onelie wanteth thine aſſiſtance, who is peiſed downe with his owne waight[n]: neither is hee able to caſt off the loade of ſinne, vntill thou ſende ſtrength from heauen of power to looſe the hard fetters of carnall affections.

[n] Wiſ. 9,15

And this my requeſt is to obtaine; for without thy ſpeciall grace, wee ſhall neither leade a good life in this world, nor liue eternallie in the life to come[o].

[o] Rom. 6,22

And whereas I now liue in the bodie, it is no ioie to mee; for better it were for mee to die, than to liue[p]: becauſe through this life I am debarred the farder from eternall life, which cannot come, vnleſſe that death doo deſtroie the life preſent, yea

[p] Phil. 1.23

yea and death also it selfe bee destroied.

Hence it is that my desire is to heauen-ward, and mine heart seeking eternall rest, fetcheth deepe sighes, and crieth:

It is now enough Lord, take away my soule, which thou hast redeemed with thy pretious bloud [q]. [q] 1. Pet. 1 18 19

Open to mee the gate of thy kingdome, and let in a poore pilgrime [r] returning vnto thee from exile. [r] Hebr. 13

Listen to mee, Lord, and loose me from the band of the body [s]. [s] Phil. 1, 23

What should I longer doo heere? I am good neither to my selfe, nor to others.

Whie then doo I liue? To my selfe I am burdensome, to others troblesome.

What shall become of mee? I wot not, Lord, whether thou hast foreseene any better thing of me, wherefore my longing should bee lingred.

I doo allow thine ordinance, because it is good. but in mee onelie I finde the euill, whie it grieueth and troubleth me to liue in the world.

For dailie I doo sinne; I heape sinne vpon sinne, and yet, as I ought,

I repent not.

If therefore I were loosed from
[c] Rom. 6,6 this bodie of sinne[c], and coupled to thee in heauen, neither should I offend anie more, nor thou be offended, but be praised continually.

[a] 2. Pet. 3,9 Notwithstanding as yet thou bearest with mee[a], and shewest all patience.

I know my fault; because through my sinnes I may not enter into thy kingdome. For none vncleane thing
[x] Ephes. 5,5 Reuc. 22,15 shall enter thereinto[x],

But when shall I be without sinne? When shall I throughly be cleansed, that I maie not feare to bee prohibited, but reioyce rather to bee let in?

If I goe not forwarde more zealouslie, nor bee more carefull than hetherto I haue bin, I am affraide, mine hope wil be little enough.

But Lord, thou which wilt that
[y] 1. Tim. 2,4 2. Pet. 3,9 no man should perish[y], but that all should bee saued, graunt mee more grace to the amendment of my life; and to hope for celestiall blessings, giue mee the spirit of inwarde fatnesse.

Let not mine heart heere reioice after the flesh; but in fearing let it

expect

expect for death.

Let no care or creature hold mee backe: but let thy desired presence drawe and comfort mee.

Blessed is the man which trusteth in thee, ô Lord [z]: but more blessed is he that is passed out of this wicked worlde, for hee shall no more either feele or feare any trouble [a].

[z] Psal. 37, 34 Psal. 27, 14

[a] Reu. 7, 17 Reuc. 21, 4

CHAP.

## CHAP. 7.

1. A godlie desire for a good death.

[a] Psal. 71, 5

*Lord, thou art mine hope euen fro my youth* [a]. In this hope I flie vnto thee, vntill the last houre and time of my resolution shall come.

Oah that I were so well prepared, that I might euen now die vnder the hope of grace!

Oah that I had ended this life with an happie departure; and laide off the loade of this bodie [b]; howe manie dangers and feares had I than escaped!

[b] Wisd. 9, 15

Happie is the man whome thou hast chosen, and taken vp, who is now gone out of this world vnto the father [c]; from banishment, vnto a kingdome [d]; from the prison vnto the palace [e]; from darkenesse vnto light [f]; from death vnto life [g]; vnto securitie from daungers [h]; from labor vnto rest [i]; and from all manner miseries vnto euerlasting felicitie [k]!

[c] Mat. 5, 48
[d] Ma. 25 34
[e] Phil. 1, 23
[f] Reue. 22, 5
[g] Reu. 21. 4
[h] Reu 7, 16 17
[i] Reu. 14, 23
[k] Reue. 22, 5

Happie is the soule that now enioyeth

ioyeth her reward, triumphing in thee her Lord!

But, alas that my countrie is so long kept frō mee!! [l] Psal. 120, 5

How graciouslie and mercifullie shouldest thou deale with mee, if quicklie I were called away, and bidden to come vnto thee, that where thou art, I might be also!

Oah that I had bin taken out of this world, before euer I had knowen the filthines of the same, and before I was afraide to offende euen in small things; how happie then had I bin! But now the longer heere I liue, the more I wander from thee, and doo sinne in too too manie things.

Wo is mee, what haue I doone? + Alas, I haue followed the desires of the flesh, and haue drawne vanitie to my selfe with roapes, but godlines I haue abandoned, abhorred innocencie, and added sinne vnto sinne, so that now to my griefe I finde that true, which I haue sometime read [m], *Wo be to the wicked, it shall be euill with him.* [m] Isai. 3, 11

Too too late almost I haue returned vnto my God, yea verie late it was ere I began to amend, and then too

too but slowlie went I on; I was not zealous enough in my proceeding, I did not encrease in zeal, but, which is woorser, I waxed cooler and cooler.

Hence it was that manie times I was verie loath to die, because my guiltie conscience still tolde mee I had not liued as I should haue doone.

Notwithstanding, in consideration of the daungerous temptations (whereunto I am subiect) and that my sinnes might not encrease, manie a time haue I wished for death; and into these woordes haue I burst, saying:

Oah that now God in mercie would take mee out of this world, that I might sinne no more vpon earth! Oh that God speedily would vouchsafe to take mee away, and make an end of my labours; in what an happie state should I then bee!

But, Lord, all things must bee euen as thou wilt. If thou mind to doo that which I require, it shall forth-with bee accomplished: but if otherwise, thy will be doone.

I may vtter out my desire, and the miserie which I endure, not as

to

to him which is ignoraunt thereof, but that thereby I may finde some comfort to my soule.

I knowe I am not yet readie as I ought to bee, for my conscience is greatlie out of quiet.

And what maruell though I, a sinner, doo stand in feare, seeing manie euen of the holie fathers were affraide, becausse thou iudgest not as man doth [n].

[n] 1.Sam.16.7 Iohn.8,15

But how shall I prepare my selfe? It were good for mee to prepare my selfe against that time, which may come this daie before to morrow for anything I know.

Therefore I will more firmelie alter my purpose, I will bewaile all my negligences passed; I will sacrifice my selfe to thee; and wholie and henceforth commend my selfe vnto thy mercy, ô Lord.

O Lord, my God, all my woorks do stand at thy mercie [o]; and without thy mercie I haue no merits. And this is mine hope, this is all my trust.

[o] Ephes.1,6 7

But how fareth it with a good and pure conscience? What saith the chaste, and deuoute soule? Come, saith she, Lord Iesus [p], ô come, and tarie

[p] Reu.22,20

tarie not; vntie my sinnes, loose my fetters, bring me out of prison, out of
q Psal. 40, 2 the lake of miserie, and mirie claie q.
1 I haue waited patientlie for thee, ô Lord, incline to mee, and heare my crie. Leaue mee not anie longer in this wicked world.

Let it content thee that hetherto I haue striuen, that so long I haue bin in exile; that I haue not deserued to enioie thee, nor to see thee
r 1, cor. 13, verse. 12 face to face r.

Grant mee to enioie the long desired ioie, which no time shall ende, nor troubles ouershadow.
Reuel. 21, 4

Shew me thy countenance, which
s Mat. 18, 10 the angels continuallie do behold s.

Let thy voyce bee heard in mine eares, which they without cessing do heare.

Come Lord Iesu, and take me out of this forraine countrie; call me
t Hebr. 11, 10 wretch home vnto my contrie t, and
13 restore mee a sinner vnto my former puritie.

u Mat. 1, 21 Come gratious Redeemer u, make mee partaker of thine eternall glorie.

It is hie time that I returne vnto thee; it is now time that I commend my bodie to the earth, whereout it

was taken[x].

[x] Gene. 2, 7

The matter is not great where the body be laide, or how it be handled, if so be the soule be safe, and come vnto thee.

Let my spirit doo well, which I commend into thine hands; and let my flesh rest in hope to be raised vp againe in the last daie[y]. For where-soeuer it be buried, it can neuer bee far, or hid from thee.

[y] 1. cor. 15 verse 51 52, 53

Remooue mee from the companie of men, and ioine mee to the societie of thy saintes. For this temporall life is irkesome to mee: but to thinke of the daie of eternall glorie, reioiceth mine heart.

Oah, let not the olde serpent[z] withstand mee at my departure out of Aegypt; let not the enemie barke against mee in the gate: let neither Satan with his ouglie sight terrifie, nor the horror of death trouble mee: but let thine holie angels faithfully assist, stourlie aide, valiantlie protect, louinglie receiue, and ioiefullie bring mee vnto the euerlasting felicitie of thy celestiall Paradise.

[z] Reue, 12, 9

And mercifull, louelie, and blessed Iesu, doo thou gratiouslie, I beseech thee, behold mee; and cast

mee not out of the number of thy seruants: but remember, ô Sonne of God, howe thou hast redeemed me with thy pretious bloud[a].

[a] Epe. 1, 3, 7
1. Pet. 1, 18

19 Receiue mee into glorie, and that in thy mercie and goodnes · because greatlie haue I wished to solemnize a passeouer with thee.

Oah happie day of my desired reward! Come blessed houre of blessed passage, which long I haue desired, and kept before mine eies.

[b] Rom. 8, 18

What now haue the troubles and afflictions in the worlde hurt mee[b]? What am I the woorse for the contempt, labor, & humiliation for thy name sake?

[c] Phil. 1, 24

Thou hast bin my life, and nowe death will be to mee an aduantage[c], and to be with thee in thy kingdome will be absolute felicity.

[d] Ioh 11, 25
[e] Act. 2, 26

Now praise and glorie be to thee, who art the life, of such as liue[d], the hope, of those which die[e], the saluation and rest of all which trust in thee[f].

[f] Psal. 17, 7
Psalm. 34, 8
Prou 16, 20

CHAP.

## CHAP. 8.

### A Meditation of one dead vnto the world, yet aliue in Christ.

TVrne away mine eyes from regarding vanitie [a]. a Psa. 119, 37

Oah Iesu, which art the true life [b], which b Iohn 11, 25
neuer shall haue ende; giue mee grace that through loue of thee I may bee consume d, through loue wounded, through loue killed, that the flesh preuaile not ouer mee.

I am not as yet thoroughlie dead to the worlde, but the olde man yet liueth in mee [c], raising vp within me c Rom. 7, 23
much contention, and desires of manifold euils, and making the nightes bitter, and the dayes tedious vnto mee.

Oah, when will it fall out, that boldlie I may say, I thought my selfe as a dead man? For hee which dead is, doth wey neither the praises of men, nor the reproches of the malignant, because he is dead.

Hee which touching the flesh is

dead, neither speaketh, nor smelleth, nor tasteth, nor exerciseth any work, yea he neither heareth also the vanitie of this world: againe he regardeth not curious and beautifull things enticing vnto the loue of some vile thing vpon earth.

And hee which is dead to the world, is not in the world, but in God to whome hee liueth; euen as Paule to the beloued disciples dooth say [d], *yee are dead, and your life is hid with Christ in God*

[d] Colos. 3,3

This man doth so speake, so thinke, so behold things without, as though they were not. For the things which are seene, are temporall, and vane [e]: but the things which are not seene, are eternall [f].

[e] 1 Ioh. 2,17
[f] 2 Cor. 4,18

Hither dooth hee cast his eie; hether dooth hee hasten; hither is his desire; for these things dooth hee labor, to attaine these things is all his studie [g].

[g] Col 3,1, 2

These things hee wisheth, these things hee loueth, these things hee seeketh, these things hee sauoureth, euen which are within, and secrete, to wit, great good things, soueraigne, and eternall things, of which hee cannot thinke too often, because they

they are exceeding pretious, and sweete, and delectable, and more than vtterable [h]. [h] 1 Cor. 2 9

This man is farre estranged from present things [i], and breatheth altogether after things eternall [k], hauing the dominion ouer the sensuall appetite. [i] Gal. 6, 14 [k] Coloss. 3, 2

For the flesh seeketh outward, desireth pleasant, loueth present, loatheth absent, flieth all sharp and bitter things, which notwithstanding are good for the soule [l]. Whence it commeth that it will not suffer the spirit to be at rest, but layeth before it sundry phantasies, which are scarse to be spoken, and in truth not to bee accounted of. [l] Rom. 8, 4 5, & 6

But hee which is endued with the grace of spirituall fortitude, may with more ease subdue the insolent motions of the flesh, singing in the worde of the diuine power [m], *The Lord is with mee, therefore I will not feare what flesh can do vnto mee.* [m] Psa. 118, 6

Therefore albeit this sensualitie doth moue battell, and the voyce of the flesh dooth secretlie murmur [n]; yet dooth not the spirituall man easilie consent; for greater is the force of the diuine loue which inwardlie [n] Rom. 8, 23

doth comfort.

This man now and then ſo ſweetlie, ſo ſtronglie, and ſo earneſtlie is drawne, rauiſhed, and in loue with God, that ſcarcelie he doth ſee, and perceiue the things about him, and be heard in the world: becauſe he is not there, but elſe where °; not belowe, but aloft euen with God, and in God, which mœoueth the ſpirite within him, and erecteth, and as it were carrieth it away in a fitie chariot, that at the length it may enioy him in an happie, and holy, and long wiſhed deſire of his heart.

° Matt. 6, 21

This man is ſildome found (idle) abroade, becauſe his friende hath borne him away. There quietlie and alone hee heareth his ſpeech, euen the ſpeech of his beloued, and greatlie doth reioyce to heare the voice of his vnſuſpected ſpouſe.

Neither ſtraight-way doth he caſt his phiall vpon the ground to drawe vp vanitie: but hideth the founde treaſure, and ſhutteth it vnder locke and key, that the foote of pride come not in, and ſo all virtue doo periſh.

P Sal. 5. 8, 6 For thus he ſaith to him P, *Set me as a ſeale on thine heart*, and ſo forth as it followeth in that place.

It

It is good to seale the heart, and to keepe it, least the beloued goe backe, and flie awaie: because hee seeketh and visiteth aboue all a pure and an humble heart [q].

[q] Math. 5, 8 Matt. 11, 29

These thinges hee thinketh with himselfe, and is astonished at that good thing which passeth all sense, and gifts. Yea still hee wandereth, and enquireth diligētlie, what thing is this? and exceedinglie reioiceth, for that Manna is come downe from heauen.

And hee which ministreth true bread from heauen [r], doth giue also a good vnderstanding to the taster, that hee maie knowe, howe euerie good giuing, and euerie gift is from aboue, and commeth downe from the father of lights [s].

[r] Iohn. 6, 31 32

[s] Iam. 1, 17

This word nowe, saith hee, is from God [t]. Without him there is nothing, I haue all things from him.

[t] Iohn. 1, 3

Furthermore (this spirituall man) hee wondereth, and lamenteth that hee so lightlie esteemeth so excellent a good thing, by the which hee is not a little blessed; and whie also he doeth not oftner bend his heart to heare and to see that, than the which nothing is more sweete, and

blessed to be desired.

And would de to God hence-forth I might thus doo! For this exceedingly dooth delight mee, and more will delight mee, the more I giue my selfe vnto these meditations.

Oah that my beloued would come into mine heart, that I might taste the sweetnes of his apples!

Oah that hee would decline vnto mee, and shewe himselfe to mee, and mee to himselfe! Hee is my felicitie, and mine only delight.

Now begin I to couet, and desire, and greatlie to loue this good thing, [u] Act. 17, 28 in whome all good things are [u]; this ioie, in whome is all ioie; this one thing, in whome are all things, small and great, base and hie; yet nothing created, but without all conceipt of man, the beginning and the ende of all the good things which hee hath [x] Reuel. 1, 8 formed [x],

17 Hence it is that nowe and then I would thoroughlie bee repleniſhed with this good thing, and filled with that so heauenlie ioie, and I couet after a sort euen to bee swallowed vp and consumed vtterlie of him, that mine insatiable desire might once be satisfied, in such sort, that nothing in me

mee might bee mine, but his onelie, whose the fire and heate of loue is, whose this woonderful worke is also, that so I might the more greedilie be carried to him-ward, and be made one spirit together with him.

Notwithstanding al this doth not puffe vp the godlie man, or make him to thinke himselfe some-what, or to despise others, or to iudge infe-riors: for hee knoweth that whatso-euer hee hath commeth not of him-selfe, but it is the free gift of God[y], that thereby hee is not to waxe proud, when he perceiueth himselfe to be so comforted of the Lord. [y] 1. Cor. 4. 7

For hee seeketh not the praise of man, he careth not for foraine fauor, but hee seeketh the beloued, his praise and his fauor hee onelie desi-reth, in whome hee hath all thinges, and shall finde more than all these thinges: because hee preferreth his loue, his sweetenes, and the ioiefull enioying of him before all transitory things; and his honour hee seeketh and fighteth for aboue all things else. And therefore he cannot be proude, nor boast of any thing.

(God) hee is his glory, his praise, and his comfort[z]. (God euen) hee [z] 2. cor. 1. 31

is his true and perfect ioie, his ſoueraigne and ſole happines, all his deſire and perfection. And which more is, hee would haue others alſo thus to reioice with him, and to enioie ſuch felicitie without ende both in this world, and in heauen too.

For this is his deſire and praier, that God would reueale himſelfe to all men, and that hee would vouchſafe to conuert and drawe all vnto him, that he alone might bee praiſed and glorified; for hee is both loue it
a 1. Ioh. 4,8 ſelfe[a], and ſuch a fountaine of loue, as neuer can be drawne drie. For he dooth more loue all men, than all men (ſet together) can loue him.

Notwithſtanding it liketh him well if any man haue a deſire to loue him from the bottome, although he cannot ſounde vnto the depth.

For hee in louing deuoureth, vanquiſheth, and ſurpaſseth all.

## CHAP. 9.

### A desire of the soule, that no earthlie creature may carrie her away vnto vanitie.

BEhold, I would take my flight far off, and lodge in the mountaines [a]. Oah how profitable, how sweete, and how ioyfull a thing is it to sit solitarie in silence, to talke with God, and to enioy the onelie good thing, in which are all good things [b]! [a] Psal. 55, 7 [b] Iam. 1, 17

Would to God I were so conioyned to that al simple and onely good thing, that I might bee mooued with none affections and distractions of transitorie things, nor curiouslie fasten mine eyes vpon any creature, and visible thing!

O wretched man that I am, who shall deliuer mee from the bodie of this death [c]? [c] Rom. 7 24

Alas, how often dieth my soule for the creatures which she loueth! oah manie times she forgetteth her creator, and is carried away for their sakes!

Mine

Mine vnstable minde now willeth this thing, now that thing, now it is heere, now there, seeking but not finding rest in creatures: because there is no creature which can yeeld
d Eccles. 1,8 full satietie to be enioied [d], though it hath some delectation for vse.

The heart of man is vnsearchable,
e Hier. 17,9 and who can knowe it [e]? O Lord, thou knowest the thoughts of men,
f Psal. 94, 11 that they are vane [f].

g 1. Tim. 1, verse 17 O eternall God [g], most hie and
h Psa. 139,7 8, &c. infinite [h], the creator [i] and gouernour of all things [k], I am thy creature [l] which thou hast made by thy
i Act. 17. 24 k Psal. 97,1 power.
l Psal. 100,3 Psal. 119, 73 Thou hast made me that I should loue thee, and gladlie would I loue thee, but I cannot as I would.

For I am fettered with vane loue, and with clammie affections of transitorie things, from which, while I would rid my selfe, hardlie or not at all can I so doo without great paine.

Oah howe soone would they flie and perish, if thou Christ, wert sweet, and didst sauor in my nostrels!

Notwithstanding sometime through the sight of the minde I doo behold thine inuisible things by the cream Rom. 1.20 tion of the wold [m], and thee also the

soue-

soueraigne felicitie, the true and eternall God.

And gladly would I continue in these meditations, but foorthwith I knowe not with what winde I am blowen away from them, and helde downe [n] like a miser by the loue and waight of visible things. [n] Wisd. 9, 15

Behold, I firmely doo purpose in mine hart, as it were making a couenant betweene mee and thee, that for thy noble and precious loue, I will neither loue nor looke vpon anie creature, but will contemne all things, yea my selfe and all mine [o]: but straight way worldlie, fleshlie, and familiar cogitations doo ascend into mine heart as though in them were a certaine felicitie, and as though, if I contemned them, I were to forgo some great good thing, and these beare a good countenance, but they hide the wofull ende, showing what is present, but hiding the inconuenience that will ensue, as though euery where and in all creatures thou art to be sought, and that nothing were to be neglected or despised, which hath bin made of my God: and thus they withdrawe mee oftentimes from my purpose, and at [o] Rom. 8, 35

the

the length vtterlie ſeduce mee.

Oah howe vane, and deceiptfull, and almoſt nothing, are ſ thinges which now ſtand and floriſh, proued to bee ſ, which flying away after
P1 Ioh. 2,15 16 17 their ſudden ioyes, do leaue mee among the thornes and briars of a guiltie conſcience.

But woe is mee, Lord, yea woe again to me, becauſe ſo ſoone I haue beleeued and aſſented to vanitie, and ſo quicklie forſaken thee, which
9 Iohn 14,6 art the truth 9.

Oah, how greatly haue I ſinned euen in this, that I haue not ſticken to thee alone, neglecting all things
r Luk. 18,29 30 elſe r! For I was made to loue and to enioy thee, but by following after creatures inordinatelie I haue loſt thee, and found no reſt for mine hart in
s Eccles. 1,8 them neither ſ.

But turne me vnto thee, ô Lord, and leaue me not in earthly things, thou which haſt vouchſafed to promiſe celeſtiall things to ſuch as followe
t Mat. 19,8 Luke 9,33 thee t.

CHAP.

## CHAP. 10.

1. A comparison betweene earthlie, and heauenlie ioies; 2. with a prayer for grace to contemne this tranſitory world.

MY ſoule hath refuſed comfort[a]. Wander thou not after deceiptfull vanities & madnes, ô my ſoule, but turne vnto the Lorde thy God, for hee is the fountaine of all comfort[b]. [a] Pſal. 77, 2 [b] 2. cor. 1, 3

Whatſoeuer thou ſeekeſt either among men, or among creatures, thou ſhalt leeſe it, and ſhalt well perceiue it to periſh. For though I graunt, they maie yeelde ſome ſhew of comfort, yet ſure I am nothing doth continue[c]. [c] 1. Ioh. 2, 15 16, 17

Whie ſo vanelie wilt thou bee deceiued? It is egregious follie to beg of a begger, when he that is rich will giue abundantlie. Euerie creature is but poore to miniſter comfort vnto vs; but God which is rich in mercie[d] giueth to all men liberallie[e], and reprocheth no man, if thou for thy part diligentlie doo ſeeke[f], and patientlie [1. cor. 7, 31] [d] Epheſ. 2, 4 [e] Iam. 1, 5 [f] Matth. 7, 7

tientlie expect his leisure.

Returne, ô my soule, returne
[g] Gen 8,9 downe vnto Noah in the arke [g], euen vnto Christ in thine heart, because it is not good to abide long abroade,

See thou refuse outward comfort,
[h] Ioh. 2,15 if inwardlie thou wilt be refreshed [h].
Doo not thou with the Crowe abide
[i] Gen 8,7 without the arke [i], but with speede auoide the carcase. Returne thou an hungred, and Christ so will feede
[k] Iohn 6, 31 32, 35 thee with the bread of life [k].

If vrgent necessitie, or weakenes hold thee abroade, take heede thou make no staie, but with speede get thee home, least thou bee either ouerwhelmed with the flud of words, or comprehended in the snares of diuelish tentation.

Manie traps are laid for the wandering soule; and great safetie hath the quicke returning doue: which not finding where to set her foote, made haste to come back vnto Noah
[l] Gene. 8, 9 in the ship [l].

Go thou therefore vnto thy secret place and abide there, yea let it bee a griefe for thee to be else-where.

Oah blessed is the soule, which hath a cleare conscience before God
[m] Matt. 5, 8 [m], and is not delighted with anie vaine

anie thing [n], which is neither polluted with louing anie thing [o], nor wearied with extreame hie hating anie man [p]!

n Luk. 18, 29 30
o 1. Ioh 2, 15 16
p Mat. 5, 22 23, &c.

Blessed is the soule that seeketh no comfort of creatures, but fixeth all her hope in the Lord [q]!

q Psal. 40, 4

Blessed is the soule which refuseth all outward and temporall quietnes, and whatsoeuer belongeth vnto the welfare of the bodie; and which for the loue of Christ dooth willinglie embrace both paine and pouertie [r].

r Mat. 19, 29

Blessed is the soule which commendeth her selfe to God, that hee maie doo with her euen as hee thinketh good!

Blessed is the soule which at no time seeketh her own glorie [s], which desireth at no time to haue her owne will doon, but continuallie mindeth, loueth, and preferreth the glory and will of God aboue all things.

s Iere 9, 24 1. cor. 1, 31

Blessed is the soule which dooth estrange her selfe from whatsoeuer is temporall [t], and keepeth her selfe pure and vndefiled before God in all her dealings [u].

t 1. Ioh. 2. 15 16
u Psal. 15, 1 2

Oreioice and be thou much glad, thou which art such a soule, for thou maist

maist abide in secret and celestiall (cogitations,) and so magnifie the Lord day and night.

Blessed and blessed againe is the soule whose desires are to heauenward [x]; whose handes and armes are outstretched euen as the two wings of the Cherubins [y]; whose eyes are pure to behold God [z]; whose inward power and strength dooth goe altogether, and ascend, and returneth not, vntill it haue him whome onlie she loueth before all thinges! And when shee hath found him, she followeth him whither soeuer hee will haue her!

[x] Colos. 3,1
[y] Exe.11, 22
[z] Math.5,8

And when he speaketh, hee reioiceth to heare her make answere, saying; I am thine onelie beloued, of thee elected. I am thine exceeding great rewarde [a]. Bee thou neither proude in prosperitie, nor impatient in aduersitie. Consider howe they which loue mee, are comforted of mee. How sweetelie, thinkest thou, I will entreate them, when they shall bee receiued vnto the eternall rest, after that the troubles of the body and soule are laid aside!

[a] Gen,15,1

Oah that I enioyed such pleasure, as dooth the holie soule, when the

senses

senses beeing asleepe, thee is carried aloft, and eleuated aboue her selfe beloued, and coopled to God by the bonde of most heartie friendship! O my God, which art the treasure of mine heart [b], thou knowest right well howe this would bee the only comfort of mine inward griefe. But thou art the giuer, and the pourer in of this oyntment. [b] Mat. 6, 21

Thou teachest [c], thou exhortest, thou cherishest, thou comfortest, thou carriest, thou vpholdest, thou guidest out and bringest backe, thou doost with the soule whome thou hast chosen, euen as thou wilt, and whatsoeuer thou doost and wilt, it is all good. [c] 2 Tim. 3, 16

But I who am as a sowre vessell, altogether vnworthie to receiue th'infusion of thy good spirit, doo humblie craue that plentifullie it may so spout foorth vpon mee, that I may both taste the sweetnesse of thine inward loue, and also perceiue those sacred pleasures, the which, I doubt not, the religious soule dooth feele by thy grace.

I did smell the celestiall perfumes afar off, when I did meditate certain inward cogitations of the minde concer-

concerning the soule: but Lorde, thou knowest how seldom, how little I doo thinke of eternall things, howe often words do wither, howe rude the vnderstanding, how vnquiet the conscience, how my hart is troubled, darkened and irreligious, and onelie through mine owne default.

Notwithstanding sometime seeking a way vnto spirituall matters, hauing taking my cogitations with mee in secret, I begin seriouslie to call into my remembrance the good things of the blessed soule, how great are the celestiall ioies, and spirituall delightes which are in her heart; what peace, what tranquilitie, what hope and reioycing in God her Sauiour, whose wordes bee sweete, and face beautifull. And these cogitations though short they endure: yet when they come blessed is the houre.

And I thus thinking, and thou enlightning my darkenes, I doo finde iust complaints vpon my selfe, and by priuie holes of grace I perceiue how such and such is the soule inwardlie vnited vnto thee, and that so and so thou hast spoken to her.

She is still from all things sensible,

and

and thou in the spirit speakest to her of inuisible matters.

Shee seemeth as it were to be forsaken of all creatures, and after an vnspeakable maner thou doost comforther.

So that I said againe in mine hart, woto the sinfull soule [c], to the grieued conscience [d], to the man which is neither hote nor colde [e], destitute of the light of grace, and of spirituall comfort, seeking teares, and yet finding none.

But peace be to him which vnfeinedlie dooth loue Christ, and neuer turneth aside the eies of his heart from his Sauiour [f]: but continuallie seeketh the things which are pleasing in his eies.

For hee shall walke in peace and equitie, and no stranger shall participate of his pleasure. He shall well perceiue that his rest is good, and taste how sweete his Lord God is, in whom hee trusteth [g]. Hee shall set him far from outward tumults, and with hartie desire expect his prospe-rous comming. Lo, thus worketh the Lord in his elected vessels!

Hee which commeth vnto him shall not returne emptie awaie: for cheere-

[c] Deu. 29.26
Galat. 3,10
[d] Pro. 3, 33
Prou. 24,19
[e] Reue. 3, 15 16
[f] Coloss. 3, 2
[g] Psal. 34, 8

cheerefully hee beſtoweth vpon the thirſtie drinke, and bread vpon the
h Mat.25,35 hungrie h.

O my God, when thou entreſt into the houſe of the ſoule which loueth thee, wilt thou not feede her with thy milke? yea and bring her ſometime beſide herſelfe, through thine abundant ſweetnes, to the taking of thee without anie corporall ſimilitude!

O truth, truth, of what force and power is loue!

Then wilt thou ſpeake thy word to her all ſecretlie, and ſhow the things that ſhall be, and haue beene in moſt happie charitie, and fruition, where the wordes of man ſhall no more be heard.

From thenceforth thou wilt cauſe her no whit to doubt anie more of eternall reſt, and of the fellowſhip of ſaints: but nowe by differring the token of ſpeciall grace, thou makeſt her the more able to hope for the
i Rom.8,24 things ſhe ſeeth not i, and to deſpiſe preſent things which by ſenſe ſhee comprehendeth.

O merciſull God, bee mindfull of me a poore begger euen of thy great
k 1,Cor.1,3 mercie k; and ſende the true bread from

from heauen[1], thy good word so full of comfort and grace. [1] Iohn 6,31 32,&c.

## CHAP. 11.

1. That all comfort, and pleasures are in God. 2. A praier that all people may glorifie the Lord. 3. The blessed state of good men. 4. That we are to be ready against the comming of our sauior Christ.

ALl my bones shall saie, Lord, who is like vnto thee[a]! [a] Psa. 35,10

There is one[b], and like to him there is none[c], euen my GOD it is[d], to whome, whatsoeuer is compared, is nothing[e]. [b] Deut. 6,4 [c] 1. Kin. 8,23 [d] Ioh. 0,17 [e] Prou. 3,15 Isai. 46, 9

My God is entirelie to be loued, and a most faithful friend, which neuer forsaketh the soule that loueth him[f], but continuallie abideth with her for company. And if sometime he hide himselfe, and suffer her to be troubled, it is not doon of him to destroie, but to trie her[g], to purge her and to instruct her[i]. So that euen when he forsaketh not, but the more diligentlie instructeth, that euerie one [f] Iohn. 13, 1 [g] Iam. 1, 12 [h] Wisd. 3, 6 6 [i] Psa. 119, 71

may

maie see what he is of himselfe, and how far hee is come forward (in religion.)

O my beloued, thou art all faire and louelie, but not to the flesh, but to the minde; nor to the eie or sence, but to the faithfull soule, to him which hath a pure heart [k], to him which is altogether addicted vnto things inuisible and spirituall [l].

[k] Mat. 5,8

[l] 2 cor. 4,18

So that who so desireth to be vnited to thee by a religious affection, he must of necessity mortifie in himselfe all fleshlie motions, and aboue all retaine a pure conscience. For thou art much displeased then, when a man doth goe vnto fraile creatures to seeke consolation.

And therefore thou calleſt me inwardlie to loue thee [m], and thou commandest that I waite for thee for then I shall finde thee, when I doo humble my selfe, and with that which thou wilt.

[m] Luk, 10, 27

And this shall bee all my felicitie, euen freelie to serue thee, neither dreading anie losse, nor seeking anie gaine: because thou alloweſt that soule which purely doth loue [n].

[n] Mat. 10, 7

Oah blessed is hee, which both in life and death sticketh onlie to thee!

But

But as for mee I am far-awaie caſt oftentimes from thy fauor by louing and that both inordinatalie, and vndiſcreetelie, tranſitorie things. But that I maie not periſh with them, I with all ſpeede will returne, and behold in them thy glorie [o], and direct all my cogitations to thee-ward.

[o] Rom.1,21

O my Lord, and God, which of nothing haſt made all thinges [p], giue mee grace for all thinges to prayſe thy name.

[p] Gene.1,1 2,&c. Iohn 1,1,2, Act.17,24

For all power [q], wiſedome [r], goodnes and mercie is thine [ſ]; thine alſo is euerlaſting glory and maieſty [t].

[q] Reue.4,8
[r] Iam.1,17
[ſ] Mat.19,17
[t] Reue.7,12

Thy kingdome is an euerlaſting kingdome [u]; and thy dominion endureth throughout all ages.

[u] Pſa.145,13

Thou ordereſt all thinges [x], both things aboue, and things in earth.

[x] Wiſd.8,1

Thou knoweſt all thinges [y], and poſſeſſeſt all things [z]; nothing dooth reſiſt [a], or trouble thee: but quietlie thou ruleſt the world, & makeſt the rebellious to ſtoupe, and to ſerue [b].

[y] Ecclus.23 verſe 19
[z] Pſal.95,4
Eccles.9,1
[a] Dan.4,32
[b] Wiſd.12,3 4,&c.

Thou art priuy of all things which are doon in the world [c]; and before they were doone thou knoweſt their endes [d].

[c] Ecclus.13 19
[d] Iſai.46,10

Thou art the God both of heauen and earth [e], the creator of thinges

[e] Ezra.5,11

visible and inuisible [f], the gouernor of the whole world [g], and the disposer of the seasons [h].

O blesse thy seruaunts I beseech thee, dispersed far and wide ouer the world, yet seruing thee most religiously. Make them (constantlie) to sound forth thy praise, and in all places with one voice to glorifie thy name.

Stir vp their harts firmely to loue thee; and graunt that all their enterprises may take a good end.

Oah, how gratious, and how good art thou to such as loue thee[i]! howe sweete art thou to them which taste thee[k]!

They which haue felt thy sweetenes, knowe thereby the better howe both to thinke and speake. For thy sweetnes surpaseth al sweetnes; and thy pleasures doe sweeten all bitternes.

O Lorde my God, holie men haue spoken, and Prophets haue talked of thee.

All the godlie from the worldes beginning haue beleeued in thee, haue serued thee, haue glorified thee both with sacrifices and oblations, they haue praised and blessed

[f] Psal. 89, 11
Psa. 115, 15
[g] Psal. 47, 1 2, 6, &c.
[h] Eccl. 43 verse 5, 6
[i] 1. cor. 2. 9
[k] Psal. 34, 8

thine

thine holie name: becauſe they haue both acknowledged thee to bee the creator and maker of the vniuerſall world, and alſo truſted in thee aboue all things [1].

[1] Hebr. 11, 2 3. &c.

They haue knowne thee in their viſions, for thou haſt reuealed thy name to them; and beſide thee they knewe no God. They obſerued the lawe of thy commandements, which thou gaueſt them.

They followed not the fooliſh imaginations of falſe Gods: but they worſhipped thee which liueſt for euer [m], the creator of all things [n].

[m] 1 Tim. 1, 3 verſe 17
[n] Act. 17, 24 Hebr. 1, 3

They lifted vp their voice to thee with thankeſgiuing: becauſe from on high thou foundeſt in their eares, ſaying [o], *I am that I am. Before mee there was no God formed* [p], *neither ſhall there be after mee.* I haue ordained the things which ſhall bee, and I forget not whatſoeuer is paſt.

[o] Exo. 3, 14
[p] Iſa. 43, 10

This when they heard and vnderſtoode, they caſt the eyes of their faith a far off, beleeuing that God will ſaue vs; and that he which ſhall come, will come, and will not tarie [q].

[q] He. 10, 37

Knowing theſe things afore hand they were not a litle comforted, and

marueloushe astonished, at the presence of the glorie to come, they fainted. But afterward comming by litle & litle to themselues, and with ioy beholding the power of God approching, they said, Hee is, euen hee is the Lord our God, and wee haue none other. Hee hath taken vs, and hee will saue vs. Hee cannot denie himselfe [r], because hee is faithfull. As we haue heard, so we haue seen [s]: as wee haue beleeued, so wee haue spoken, and borne witnesse to the truth [t].

Once the Lord did speake, and it was done [u]. Hee said, My counsaile shall stand [x]: but yours shall come to nought, ô ye sonnes of men [y].

Wo vnto them which imagine euill [z], and afterward make a scoffe at the word of God!

Wo vnto you which doo feigne a religion out of your owne braine, and are exalted in your owne power!

Heare the word of the Lord, yee which serue the Lorde: knowe yee that he hath a controuersie with the inhabitants of the earth [a].

To turne away your selues, it is not good; stand yee therefore and consider

r 2 Tim. 2,13
s 1 Iohn. 1,1 3
t Iohn. 3,11
u Psal. 33,9
x Isai. 46,10
y Psal. 33,10
z Mich. 2,1
a Hos. 4, 1

consider his waies.

Returne you and come vnto him, so will hee ioyfully receiue you into fauor; for the Lord is gracious and mercifull [b].

He keepeth not his anger as man doth [c], but pardoneth all sinnes, yea and moreouer he restoreth the former grace with the latter.

Onely returne you with all your harts: and dedicate your selues wholie and vnfeignedlie to his seruice. Thus doo the saincts speake in mine eares.

That which musick is at a banquet, and sweete smelling frankencense in a censar: euen that is the worde of God in a pure hart.

And thy saincts; Lord, filled with thy spirit, haue thus sounded foorth the memorie of thine abundant sweetenes, and haue left their words vnto vs to be sounded abroad.

But my speech often-time is stopped, so that it hath no passage to ascend. But if that fire come from aboue, then shal my toong be hot: and if it once be inflamed, I shall foorthwith be consumed.

I shall not be able to stand in the presence thereof; for as the winde

[b] Exod 34,6 Ionas. 4,2 Hos, 11,9

driueth away chaffe, ſo ſhall ſorrow be expelled from the hart. And as the ruſt by the fire: ſo ſhal my ſinnes be conſumed.

The fire of God which conſumeth all things, ſhall ſweepe the floore of mans heart. Deſcende, and get vp; touch me a little, and I ſhall flee.

Things paſſed ſhall be as though they had neuer beene, and that to come ſhall not be accounted of: for all ſinnes ſhall vtterlie be forgotten.

Old things ſhall paſſe away, newe ſhall come abundantlie; holie deſires ſhall encreaſe, and riſe vp on all ſides, whereſoeuer the good ſpirit ſhall blowe.

Feare ſhall depart, loue ſhall poſſeſſe the hearts of all; all affliction ſhall ceaſſe, for this alteration is by the hand of God.

Therefore that which I ſay is not to mine owne, but to his praiſe.

The penſiue haue comfort; the hungrie, bread; the thirſtie drinke.

The ſick is healed; the wauering, aſſiſted; the weake, ſtrengthened; the wearie, quieted; the hopeleſſe, comforted; the complainer, pitied.

To the blind, ſight; to the wandering, are adie way; to the knocker, the

the gate is opened.

He which doubted, is nowe reſol-ued; hee which ſtaggered, is nowe ſtrengthened; hee that diligentlie enquired, is nowe entertained ioie-fully by mother charitie. The freend commeth more ioiefullie to meete, than is the ſoule deſirous to ſpeake with him.

L. Lo now am I preſent, ſaith he, ſaie on, what new thing hath fallen out? What, haue you forgotten what you are to ſuffer and to do for my ſake?

B. Yet this ſtaied mee not being deſirous to goe forwarde with him. So ſtraight-waie I mounted aloft, and forgat all mine affliction.

Hee would not by and by diſcom-fort the partie ſo longing to abide with him: but with gentle words he ſaid, that in due time it ſhould bee performed.

L. Thy deſire is good, and requeſt vnto mee dooth like mee well: not-withſtanding, it maie not preſently be granted.

Go thy waie, and get home to thine owne houſe, and declare to thine acquaintance what the Lorde hath done for thee.

Saie vnto them, Prepare your

heartes euerie one of you; and laie downe the heauie burden of ſinne; and bee yee warie, and ſtrong to reſiſt the ſnares of Satan[d].

[d] Iam.4,7

Watch and praie, leaſt yee fal into tentation[e].

[e] Mat.26,41 Mark.14,38

I will come ſhortlie, looke that I find you ready.

Lo, I haue warned you aforehand

## *CHAP.12.*

1. The deſire of the ſoule after God. 2. *The properties of God by the ſondry* titles aſcribed vnto him. 3. None *commeth vnto God, vnleſſe God draweth him.*

[f] Pſal.35,3

*SAie vnto my ſoule I am thy ſaluation*[f].

O, of what excellencie art thou, my ſoule, what wonderfull virtue is hidden in thee, that thou canſt neuer bee at reſt, vntill thou haue attained perfect happines, and found the laſt end which thou ſo deſireſt! which once being knowne and found out, the care is gone.

Oah happines aboue all happines; ô end without end, when ſhall I both

both without measure, and euerlastingly enioy thee!

I finde manie good things in this world. But they continue not [b], neither doo they satisfie my desire [c].

But one thing is necessarie [d]. This one thing is that I seeke; this one thing I desire.

For one thing are all things [e]; and of one thing are all things [f]. If I get this thing, I shall be content: but if I enioie it not, I shall continu allie beetosed, because many things cannot satisfie me.

What is this one thing? I am not able to saie what it is; sure I am I desire that, than which nothing either is, or maie be imagined either better or greater [g].

For this is not one thing among manie things; but one thing aboue all thinges [h]. And it is my God, to whom if I stick, I shall doo well [i].

To him I saie, to him I crie, when I saie. *Saie vnto my soule, I am thy saluation* [k].

O my soule, my longing soule, what more desirest thou? Is it not better for thee to cleaue vnto one thing, than vnto manie things? Of one thing are manie thinges [l], but

b 1.cor.7,31 1.Ioh.1,15 16
c Eccles.1,8
d Luk.10,42
e Isai.43,7
f Gen.1,1,2 Iohn.1,1,3
g Isai.46,5 6,&c.
Iob.41,1,2
h Ezra.5,11
i Psal 73,28
k Psal.35,3
l Act.17,24

one thing is not of many things.

Ceſse to ſeeke many things, ioine thee to one, ſticke vnto one: for in one thing all things conſiſt.

Let others enquire after manifold and diuers outward things: but doo thou ſeeke one inwarde good thing, and it is ſufficient.

[m] Mat. 22,5 Luke. 14,18 Lo, this man ſeeketh a farme[m]; that man traueleth about his marchandiſe; another heapeth vp much gold and ſiluer; another hunteth after pleaſures and preferment; another viſiteth his friends and kindred; another is merrie with his acquaintance; another rideth vnto cities and caſtles; another dooth long to ſee diuers contries of the world; another deſireth wiſedome, another preferment, another principallitie, another a kingdome: and thus one wiſheth one thing, another mā another thing euen aſwell among the ſpirituall ſort, as among the ſecular. But fewe doo ſeeke one thing, and (other thinges) purelie and ſimplie for one thing. And therefore they neither doo finde anie ſure peace; nor yet ſauor the inward grace of the ſpirit.

For ſo manie as are (the ſeruants) of

of Christ, doo couet not temporall, not earthly things [n], as though they were then iolie and glorious felows, if they abounded therewith.

What then? wilt thou say that the things which they seeke for, doo touch thee, ô deuoute soules in truth thou canst not,

For my part, I detest all these things: for my good thing is but one thing; I loue but one thing I require but one thing, and this one thing is better to mee than all other things either in heauen or earth.

If thou hast founde such a good thing, my counsell is, that you hold and keepe it, for whose sake you have contemned all things. For hauing that, it shall not grieue you to want other things; nay, you will iudge it reason for the getting thereof, that you doo both giue [o], and suffer all things [p].

Now therefore, ô my soule, seeke thou after so singular, and superexcellent a good thing.

So long as you liue in the flesh, you are of necessitie to seeke: because that cannot too carefullie be sought for, which can at no time sufficiently be comprehended [q].

[n] Coloss. 3, 2

[o] Phil. 3, 8

[p] Rom. 8, 35 38

[q] 1 Cor. 2, 9

But

But then ſhall you ceaſſe ſeeking, when the houre of enioying is once come. For then ſhal he be all in all[t], euen he which alone is all ſufficient for all, and euerie man.

[t] 1 Cor. 15, verſe 28

And although there to hee muſt be ſought, where hee is continuallie found: yet is hee not there ſought with labor, as in this world, but with ſurpaſſing pleaſure, and loue[f].

[f] 1 Cor. 13, 13

What is he in this life to the godlie, it may bee declared by his manifold titles, and ſuch as haue experience (of his goodnes) knowe verie well how it may be ſhowen.

Notwithſtanding, conſider what the names of God are, as I haue learned them in the ſchoole of experience: I wil recite a few, but the grace (of his ſpirit) may put you in minde of manie mo beſide.

Lo, hee is a ſpeuſe[s], to ſuch as loue; but to ſuch as ſtill feare him in feare, a dreadfull Lord[u].

[s] Mat. 9: 15
[u] Deu. 6, 13 Mat 4, 10

Hee is a father to good children[x]; but to the obſtinatelie wicked, a ſeuere iudge[y].

[x] Matt. 6, 9
[y] 2 Tim. 4, 8 Heb. 12, 23

To the ſick, he is a Phyſition[z], and to the whole, wholſome foode[a].

[z] Mat. 9, 12
[a] Iohn 6, 55 56

To the ignorant, a teacher[b], and to the obedient, an euerlaſting Sauiour,

[b] Iohn 7, 16

iour [e].

Hee is the way [d] for beginners, the truth, for proceeders, the life [e], for the absolute performers of his holie will.

Hee is the hope [f] of repenters, and a surpassing comforter [g] of the righteous.

Hee is a crowne [h] for the humble, and a punishment [i] for the proude.

In darkenes, hee is a light [k]; and in the night a lanterne [l].

Hee giueth medicine to the diseased soules, and much wine of comfort to the sorrowfull.

With such as stand to the battell, he standeth; with such as proceede in their iornie, he walketh; with such as feruentlie make haste, hee runneth; with such as mount in diuine contemplation, he flieth.

Do you pray? hee is present with you. Doo you reade? hee is talking with you. Doo you meditate? hee is still with you.

One and the same God worketh in all these things, showing himselfe to euerie one, euen as hee thinketh good: in his words there is no fault, and his works are past finding out.

For great and vnsearchable are his

[e] Math. 1, 21
[d] John 14, 6
[e] Iohn 11, 25
[f] Col. 1, 27
1 Tim. 1, 1
[g] Ioh. 14, 22
[h] Luk. 2, 32
[i] Rom. 9, 23
[k] Ioh 1, 8. 9
Iohn 8. 19
[l] Iohn 8, 12
1 Iohn 1, 5

his iudgements [m], and no man is to say vnto him, whie dooſt thou ſo? or why dooſt thou chuſe this man rather than that man [n].

It is follie for a man to reaſon against the almightie: and all the will of Adams children is vane, and to no purpoſe.

Howe like you theſe things, and how doth God ſauor vnto you?

*S.* He ſeemeth ſweete vnto mee; neither am I offended at his works.

Hee is righteous [o], and who can rebuke him of ill dealing [p]?

Hee that ſo dooth, doth ſet himſelfe againſt God and ſhalbe reproued of his irreprehenſible light.

*M.* But what thou haſt heard, what is it in his preſence? ſcarce vndoubtedlie ſo much as a ſparcle, without that which is hidden within.

Aske you what that is? I muſt ſay, I knowe it not, it is altogither aboue my capacitie, euen as a certaine cloude far off, whoſe beginning and end are vnknowne.

And therefore meditate rather, and think more often vpon the baſe humanitie of Ieſus, and doo not mount vp too high, leaſt of his glorious maieſtie you be confounded.

[m] Ro. 11, 33

[n] Iſai. 45, 9 10 11 Rom. 9, 20 21, &c.

[o] Pſalm. 119 verſe 137

[p] Ioh. 8, 46

But, forsomuch as burning loue
doth now and then forget all reue-
rence and feare, you are (in that re-
spect) the more to be borne withall,
sometime, being extreamely set on
fire with the loue of Iesus, you doo
consider not onelie how he cried in
the manger [q], and howe hee hanged
vpon the crosse [r]: but also how hee
raigneth nowe in heauen all glori-
ouslie [f], and ruleth all thinges vnder
heauen most wonderfully [t].

O most louely Iesu, gladlie do I
follow thee in earth: but more glad-
lie would I follow thee vnto heauen.

Where my treasure is, there would
mine hart be also [u].

Oah thou art my treasure, thou
which art the right hande of the fa-
ther [x], art deerer to mee than anie
creature. For my sake thou wast in-
carnate, for my sake thou wast elec-
uate.

Thou diddest leaue thy selfe an
example vpon earth [y]; thou keepest
thy selfe for a reward in the heauens
Vpon thee therefore mine eies are
fixed, and after thee doe my feete
trace. To thee mine heart saith, my
face seeketh thee ô Lord, I wil conti-
nually seeke thy face [z].

[q] Luke.2,6
[r] Mat.27,31 32,&c.
[f] Philip.2,9 10
[t] Revel.1,5
[u] Math.6,21
[x] Ro.8.34 Hebr.1,3
[y] Joh.13,15 1.Pet.2,21
[z] Psal.27,3

O Lord, howe long wilt thou hide the sight of thy glorie? Why hidest
[a] Iob.13.24 thou thy face[a], and takest mee for thine enemie?

Thou knowest right wel, my mind will be distracted hether and thether, and be diuersly beate, vntill it be fast ioyned to thee her freende in the heauens.

For the force of loue knoweth not
[b] Sal.S.1.3 7 how to be quiet[b]: but vncessantlie maketh enquirie of her louer, sendeth forth messengers, and dobleth praiers: neither doth it so giue ouer, because loue will altogether possesse that which it desireth.

Therefore drawe mee[c], that I
[c] Sal.S.1.3 maie begin zealously to run after thee I had neede to be drawne, and with great force to bee drawne. For
[d] Ioh.6.44 vnlesse thou drawe, none wil come[d], none will folow: because euerie one is naturallie inclined to himselfeward.

But if thou once drawe, lo then I doo hasten, then I run, then I waxe hot. But if thou doo not drawe, I doo neither run, nor seeke, yea scarse haue I anie desire at all to followe. If thou reach out thine hande, I doo run so much the more swiftlie, as thou

thou forceably dooſt draw.

This is the voice of my louer drawing[e], *And when I am lift vp from the earth, I wil draw all men vnto me.* [e] Ioh.12,32

O ſweete Ieſu, drawe mee after thee, and then not I onlie, but al ſhal run after thee by the ſauor of thine ointments[f]. [f] Sal.S.1,3

Firſt therefore drawe mee after thee, then let others folow, ſeeing an example of good life.

But, that we may not waxe proud, it is good that we marke this withal, howe that we began to runne, not through our owne ſtrength, but by the ſauor of thine ointments.

This is the heauenlie drawing without which no man can goe forward, no not ſo much as begin, as likewiſe thou diddeſt ſaie[g]: *No man can come vnto mee, except my father draw him.* [g] Ioh.6,44

So that whome the father draweth, hee followeth thee, and forſaketh himſelfe.

Heſeemed to be well drawne that ſaid[h]: *Maſter, I will follow thee, whither ſoeuer thou goeſt.* But euerie one hath not the gift to be ſo affected neither is it a weake ſtomach that can ſo readily followe thee vnto all things. [h] Mat.8,19 Luke.9,57

What

*M.* What let hast thou, ô my soule, that thou doost not forsake all for Iesus sake? Whie so vnwillinglie doo you depart from vaine and transitorie thinges? What good can these worldly things do you?

Behold, while you passe by mortall thinges, and visible creatures willing to delight your selfe in them, you forget better things. While you so doe, you seuer your selfe from the soueraigne good thing, and turne your minde from the true, blessed, and eternall life.

And therefore you shall continue miserable and wretched, ful of griefe
[i] Eccle.2,17 and vexation[i].

For turne your selfe on which side you will, and you shall finde matter of continuall sorrow, and much tediousnes, vntill you turne againe vnto
[k] Ioh.16,33 thy creator: becausse he is thy peace[k] and secure quietnes.

But, if thou neither make staie in earthlie things, nor fasten thy foote in the mire, but rather beholde and worshipp in the glasse of worldelie creatures, not the figure which pas-
[l] 1.Cor.7,31 seth awaie[l], but him whose image and superscription it is, blessed art
[m] Reu.21,4 thou, and shalt neuer die[m].

For

For when thou ſeekeſt after theſe viſible things not to enioy them, but beholdeſt them to the ende to glorifie the name of thy Creatour, by making to thy ſelf of his beſt and baſeſt woorkes a kinde of ladder, wherewithall thou mayſt aſcende, thou ſhalt be deliuered ſo from the filthie bowels of this worlde, and throughly bee coupled to thy deſired end, which is aboue all things the bleſſed God for euer and euer.

CHAP.

## CHAP. 13.

1. How, and when the soule and God are united together. 2. The misery where God is not present.

[a] Psal. 63, 8

MY soule cleaueth vnto thee [a]. O my God, the true comforter, thou knowest how thou likest mee well, and howe I take pleasure daylie to bee talking with thee secretlie alone.

But where may I seeke thee, if happilie I do misse thee for an hour? who shall bring me vnto thee?

[b] Isai. 46, 9
[c] Matth. 6, 9

Thou art God aboue all things [b]; and I beneath all things a miserable man. Thou art in heauen [c], and I in the world. Thou art most high, but I am poore and a begger.

Who euer hath measured the distance betweene heauen and earth? Far asunder bee they: but farder art thou fro me, ô God.

Who therefore shall vnite mee to thee? either thou must doo it, or none can.

But

But if thou wilt it may ſpeedilie be done. And thou knoweſt, howe of my ſelfe I may eaſilie fall, but that I do ſtand, and go forward, it is of thy goodneſſe.

So that my ſoule dependeth vpon the grace of thy ſpirit, and of the infuſion of thy ſpeciall fauour.

If thou command, it ſhall be lifted vp from earth: but if thou turne away thy face, it ſhall bee greatlie troubled.

But of thy woonted fauour and mercie receyue mee; and let thy right hand guide mee woonderfully vnto thee,

Heare this, all yee people [d], giue eare all yee that dwell in the world; for it is an eaſie thing with God to bring it to paſſe, as it is written, that the rich and poore may be all one. [d] Pſal. 49

I am poore and lack many things; but this my God is rich, and wanteth nothing [e]. [e] Pſal. 50. 12

And although no great experience, yet I haue an vndoubted teſtimonie to prooue that the ſoule through grace may bee vnited to God. 12

*My beloued is mine,* ſayth he [f], *and I am his, he feedeth among the lilies.* [f] Cal. 8. 3. 16

This

This is the teſtimonie of the freend, and his dearling; of the bridegroome, and the ſpouſe: and it is a verie fit, and a ſtrong teſtimonie of the holie lawe.

g Ioh. 17. 21 The next is like to this g: *I will that they all may be one, as thou, ô father art in me, and I in thee.*

Behold the notable teſtimonies of two bookes, whereby it plainlie appeareth, that the ſoule, through ſpeciall grace from aboue, may bee linked familiarlie vnto God.

And although it rarelie come ſo to paſſe: yet is it deerelie to bee accompted of, and not altogither vnknowen to the louer. And againe, though verie hardlie, yet may it fall out.

The ſoule therefore ſo conioyned to God, let no man dare to ſeparate, or to trouble.

If thou dooſt woonder at this marueilous vnion, woonder thou and maruell at the excellencie of his goodnes, and at the ſtrange and ſingular vniting of the humane bodie (to his Godhead)

h Pſal. 136. 4 He may doo what he will, which onely dooth great woonders h.

If thou lookeſt for merits, you ſhall

shall finde it is his good pleasure to haue it so.

O sweete societie with Christ, and vnder the wings of Christ!

O gratious coniunction, full of loue, and sweetenesse of the holie Ghost, the which is perceiued better than vttered!

These things belong vnto the soul that is estranged from all worldlie matters, and is not delighted with this present life: but is carried aloft in godly meditation.

The more the louer knoweth this, the more am I ignorant. Notwithstanding, gladlie would I bee in presence when the deuout soule is in such an happy case.

And then is she so, when the spouse and she is together at the noone day. But then it fareth ill with her, and that verie ill too, if it happen that Iesus bee awaie; if the perfumes of grace run not from aboue; if no pleasure she take in the holie Bible; if it be irkesome for her to continue in prier and godlie meditation; if the coudes of the heart be so thick, and sinfull cogitations doo so preuaile, that they cannot be restrained, but to labor to ouerwhelme in a maner

all

all the former good things.

O Lord God, whie dooſt thou ſo? What plaie is this? O bleſſed Ieſus, what meane you hereby?

If it were not offenſiue to thine honor, I could wiſh to haue farther communication betweene thee, and thy beloued.

Forſomuch as ſhee is ſo greatlie deſirous of thy gratious preſence, whereby ſhe may be nouriſhed with chaſte delightes, I doo much muſe whie ſometime you ſuffer her to ſit ſo deſolate. Thou paſſeſt by, and goeſt thy waie, as though ſhee dad no deſire vnto thee. But ſhe is alone all penſiue. For thus ſhe ſaith in effect[i], *With my ſoule haue I deſired thee in the night.*

[i] Iſai.26,9

It is night with her, when thou, the true light, art not preſent. So that ſhee prayeth for thy preſence, that the darkenes of ſinne comprehend her not. For ſhe feeleth manifold diſcommodities when thy gratious viſitation is taken from her. For, had ſhee not ſuffered ſomewhat, ſhe had neuer ſo earneſtlie cried vnto thee.

Another alſo, which was before ſaid, cried thus[k], *My ſoule cleaueth*

[k] Pſal.63,8

vnto

vnto thee.

But I thinke no trouble is or seemeth so troublesome to her, as the want of thy presence.

And no maruell, if through this want the wayward soule doo languish awaie in sorrow. For thou art verie hardlie found at any time, and being found, she reioiceth at thy returne, hoping to spend the daie merelie with thee: but thinking little of thy departure, she suspecteth no aduersitie to come. But, handling another matter secretlie, thou often takest thy flight.

For thou departest suddainlie out of her handes, when she cannot laie hold vpon thee.

I doo praise thee, but in this howe shall I praise thee? If thou hast anie praise and sweetenes, whie doo you seeme to forgoe it in this deed?

If thou wert not, she might bee offended. But shee can take none offence at thee, who so mightilie doost loue her.

If therefore anie good reason bee signified vnder that lesson, O God shew it me.

For gladly would I vnderstand the same: neither do I thinke it vnneces-

sarie to learne though it be but litle.

Because no man of himselfe can behold thy secret iudgements: but it is thy light which dooth both inlighten darke, and driue away hurtfull things.

What therefore may the cause be that sometime so secretlie you withdrawe your selfe from the soule, she not witting thereof?

Doo you loue her, or no? If you doo loue her, then why do you leaue her, my beloued? If you loue her not, whie then haue you visited her before time? Againe, if you loue her not, whie doo you make returne, whie knocke you at the doore, whie enter you in againe? What, is it of lightnes that you doe so both go and returne? God forbid.

But so often change dooth not a little greeue her; yea much it dooth disquiet her. Yet the griefe would be the lesser, if thou wouldest saie plainlie [l], *I doo goe, and will come vnto you; your hartes shall reioyce, and your ioie no man shall take from you* [m].

[l] Ioh. 14, 28

[m] Ioh. 16, 22

But nowe you cast out neuer a byword; onelie she thinketh vpon that speech, which she well perceiueth to be performed in her selfe, how Iesus hid

hid himselfe, and went out of the Temple [n]. [n] Ioh. 8, 59

A fewe things I haue agaynst you, but my complaint dooth spring out of a good roote. I humblie requeste to be instructed, I loue not to contend. And therefore when occasion serueth, make answer I beseech you.

Also let the godly soule say for her selfe somewhat for her learning. Likewise make you answer boldly when your part requireth.

O my soule, answere thou thy beloued boldly. For thy freend will patientlie heare, and meete thee with milde wordes, that you may suffer none hinderance.

For if hee bee not thy comforter, who will comfort thee? And who more fauourably will beare thine infirmitie, than he which beareth all things, and yet is not burdened? And to whom more safelie can you reueale your miserie, than to him which perfectlie knoweth all things? [o] Or in whome may you put more confidence, than in the truth which deceiueth not [p]. [o] Ecclus. 23 verse 19 [p] Iohn 6. 14

Now, if any stranger, or one that is not a freend to the spouse, shall heare these things, let him be driuen

from the doores. But if hee loue the ſpouſe, if he bee faithfull, if deuoute and ſpirituall, let him haue free ingreſſe.

If hee bee a keeper of good conſcience, a louer of vertue and diſcipline; if he bee pure in heart [a], and cleere in iudgement; if humble in himſelfe, and good towards others; if he can neither wickedly carpe at, vainly extoll, raſhlie reproue, impudently maintaine, nor proudlie commend things; but contrariwiſe, if he haue learned both, the things which he conceiueth not, to reuerence, and alſo rightly to interpret obſcure and myſticall matters, let him haue entrance, and heare the communication. For the affection of the hart through the ſound of words ought to be noted, rather than the qualitie of voyces.

[a] Matt. 5, 3

And therefore tell me, ô ſoule, how dooſt thou feele thy ſelfe wanting now the grace of thy beloued? I for my part doo ſee that hardly I can take it wel, if he keepe himſelfe long away: and I conceiue the like of you.

If you thinke good let vs ſit heere together, and confer we heereof to our comfort.

CHAP.

## CHAP. 14.

1. A lamentation of the soule for the want of grace.

*Mine Heart breaketh for desire* [a].

M. What is it thou saist? Why sayest thou, Zion, the Lord hath forsaken mee? [a Psa. 119,20]

Feare not daughter Zion, thou louing and religious soule, lo thy king, and welbeloued friend commeth to thee.

Arise, stand vp, and beholde the joy which commeth towarde thee from thy God

S. I haue sought, saith the soule, & haue not found [b], I haue called, and he hath not answered, and therefore I doo breake for thought. [b Sal. 3, 3.]

M. Then said I, this is the voice of the Turtle hauing lost her mate.

It is not now with you as it was yesterday, and earewhile, when you sang the songs of myrth.

S. The morning is past, night commeth, and the spouse resteth himselfe at noone tide: yet may I not

come nigh him.

*M.* Your words are sorrowfull, and your eies shed teares. O soule, thou art grieued, and hast neede of comfort. But speake, whence commeth your griefe?

*S.* I am not troubled either for gold or siluer, or any worldly matter, neither for lucre, nor for hurt, neither for iniurie, nor for pouertie, for I am now dead, and crucified to the world.

*M.* If I be not deceiued, long since you renounced the world. But whether in all things perfectlie you haue denied the same, and art come euen into a verie hatred of your selfe, I would faine know.

*S.* Verie few haue that gift, and it is especiallie looked for at your hands.

*M.* Why therefore are you so pensiue? What haue you forgon? If it be for your friend his sake, I must needs confesse you doo well to be sad: neither should you take delight in anie thing, vntill he returne, and visit you againe.

But in the meane while, howe doo you susteine your selfe vpon the beloued, O sweete soule?

And sure I am hee is not alway present

presente at a wish. Therfore while he is absent, what comfort haue you, wherein do you take delight?

Tell me your secrets, be they neuer so grieuous.

That you beare the absence of Christ heauilie, no man doubteth, but he only that loueth not.

Now you are sad, I take it, not for this world, but for the spouse Christ. And I knowe full well that when hee shall returne, you will be merrie againe: because hee will not alwaies forget you. For he hath sayd [c], *I will not leaue you comfortlesse, but I will come to you.* [c] Ion. 14,18

Therefore your wordes are not vane, being vttered with such griefe, but they declare a louing hart, and strike the cold affection, which is not inflamed with the loue of Christ.

For your voice, is the voice of a Turtle, not the crieng of a murmurer. And therefore I trust you shall finde him, whose losse you so lament.

Notwithstanding I demand, What saie you of him, whose absence you do so bewaile? Is he good, or no?

S. Doubtlesse hee is good, and singularlie good too [d], righteous, and [d] Mat. 19,16

faithfull, in him there is no wicked-
e Iob. 34, 10 nes[e], neither can be.

*M.* Why therefore lament you for
f 1. Pet. 2, 22 the good in whom is no deceipt[f]?

*S.* I weep not for the good, in reſpect that hee is good: but I lament mine owne miſerable condition, becauſe I haue loſt a good and a faithfull friend.

I, euen I haue deſerued this: but alas, alas that I kept not his fauor.

By the lacke, I haue nowe learned what I haue loſt. And the abſence of a friend ſheweth, what his preſence did good.

I was merry and iocund with him: but I did no whit conſider of his ſpeedy departure

He came skipping vpon the mountaines, hee was ioietull and iocund in the porches of mine houſe. And ſtraightwaie I locked the doores of the fleſh, and let in the beloued vnto mee. I did ſit, and reſted within vnder his ſhadowe from the haile and raine. And it did mee much good to haue his company.

Whie ſhould I not reioice? He is my ioie, and the comfort of mine heart.

Ah, what had I? And what then

did

did I possesse?

I am not able to vtter, how well I prospered then; neither is it conuenient that I should. I coulde not desire more then I had, he beeing present whom alone I loued.

Oah, how did I loue, when I despised both my selfe, and all thinges beside!

I had either little or no care at all of anie thing that might delight me; for I was rauished with loue of him, and whatsoeuer was not my beloued I loathed as altogether vnsauerie. But he being taken awaie, I am in a manner cleane out of hart.

For my soule depended vpon his grace, bicause I had none other comfort besides him, whose absence I do thus lament. He did content me, and was sufficient to the making of true mirth in deed.

As I would, so was hee; and whatsoeuer he enioined mee, I tooke it in good part, and I consecrated my selfe wholie and frankelie to his will. So that there was a good agreement, and great quietnes between vs.

No man durst be so bold as to interrupt our silence, when hee had commanded so through my mouth.

*The fourth booke.*

*L.* I charge you, ô daughters of Ie-
g Sal. S. 2, 7 rusalem [g], by the Roes, and by the hindes of the fielde, that yee stir not vp, nor waken my loue, vntill shee please.

*S* Now therefore note, if you be able to conceiue my woordes, what great cause I haue to lament the absence of my friende, by whose presence I began to bee so rich with all good things.

*M.* Heereunto I answered. I know well what you saie: by often experience I haue prooued so much as you speake.

But let vs comfort our selues in this, that the dispensation of his wil is the increase of our zeale, and deuotion.

And nowe I haue receiued with thankefulnes that which you haue vttered: notwithstanding, I woulde more throughlie haue them beaten into mine head. For they which be hard of conceiuing, are often to be told of a matter.

CHAP.

## CHAP. 15.

1. Touching the fruit of frendſhip.
2. *The benefits of Chriſt vpon man.* 3. The true felicitie and ioy of the ſoule.
4. The affinitie betweene Chriſt, and the ſoule of man.

PRaiſed be GOD *which hath not put backe my praier fro mee*[2]. Therefore I am now again zealouſly to enquire, if your freend at any time left you without inward comfort.

[2] Pſa. 66. 20.

What meane you? What muſe you heere about? How alſo may hee bee reconciled and reclamed?

Of all freendſhip, I beſeech you, ô deare and beloued ſoule to Chriſt, conceale none of theſe things which I am to demaund of you.

You may ſo doo me a pleaſure, in opening to mee your godlie cogitations.

By your talke, I ſhall bee able to meaſure the waight of my griefe, whether iuſtlie or without cauſe I was penſiue.

For

For I haue seene you sometime merie, and sometime sad, and by and by glad againe, and by you I did somewhat consider of my selfe.

But I suppose the chiefest cause of this your alteration is that returning and departure of the beloued. The which hath made mee, perceyuing how you haue run ouer manie matters, for mine instruction to resort vnto you.

*S.* According to your desire, I will bend my selfe somewhat to vnfolde the things which I feele within mee, both when I am with my freend, and also when I am alone, looking for him whom I so do loue.

This first vnderstand, I reape not so much ioy and pleasure by his presence, but I find as much sorrow and bitternes through his absence.

But why it pleaseth him so to come and go, rather I had he should declare than I.

But you shall heare it when I haue finished the wordes of my song, because in the ende wee will bring him in vnto vs, and sitting among vs, hee shal teach vs his order, the which he vseth to show vnto such as desire his presence.

In

In the meane while giue attentiue eare vnto mee, and be not offended at mine homely ſpeech.

For wee are nowe come together to ſtirre vp our hearts, and either to weepe togither, or through loue to reioyce togither.

For wo vnto him that is alone [b], becaule when hee falleth into ſome ſorrow, or tentation, there is not a ſecond to lift him vp. And if to bee togither they will comfort one the other, while one being ſad, the other miniſtreth ioy; or if he refuſe to be comforted, he ſhall bee pitied forthwith, and griefe will be taken for his griefe: and ſo it will fall out that either they will both be glad, or both ſad togither. And although ſome ſorrowe doo yet ſtill continue for ſome aduerſitie, or matter of ſorrowe: yet the more patientlie they beare it, becauſe their harts be ſo linked, that nothing can change or alter their minds.

[b] Eccles. 4. verſe. 10

Now, who ſeeing this faithful concord of mindes, but muſt needes breake into theſe wordes, and ſay, *Behold how good, & how comelie a thing it is, brethren to dwell euen togither.* [c] Pſal. 133. 1

And therefore I can the more boldlie

boldly tell you what I think, because I dread no deceipt, or subtiltie in you.

Lo, this all sweete spouse, and best beloued frend, our lord Iesus Christ,
d Wis. 11.23 the louer of holie soules [d], euen of pure loue, not able otherwise to doo, allured mee vnto him; and when I
e Act. 17,22 was not, he gaue me life [e], wisedome, and power to beholde this common light.

Hee gaue mee grace to bee borne anewe by Baptisme, and adorned mee with the roabe of his pretious merits.

Ouer and besides, when afterward I had fouly bespotted my selfe with sinne, and was far vnfit to loue him, he cast not his eie vpon my filthines, but vpon the side of his mercies.

For when as yet I wandred out of the way, he reclamed me of his good-
f Rom. 2,30 nes [f], not suffering mee to perish in this wicked world.

Morcouer, he hath prouided mee a place to rest in so long as I liue in this mortall bodie.

Notwithstanding, this dwelling vnder the shadow of the beloued is not the true rest, nor the rest which shall for euer continue: but that is

the

the true reſt, which wee ſhall feele after the labors of this preſent life [g]. [g] Reue. 21, 4

Yet for the ſoule to perceiue her ſelfe to be vnburdened of worldlie cares, and there to reſt where ſhee maie the more fullie ſerue her beloued, and attend vpon him in the ſecret chamber of ſilence, it is a kind of comfort.

Furthermore, my friend hath not left, but aſſiſted mee in my diuers troubles, and foreſt tentations.

Alſo, he hath both inſtructed mee oftentimes with profitable ſermons, and confirmed me in his word.

And as young plants are woont to be watred with ſhowers: ſo hee hath watered mee with inward comfort, that the virtue newlie implanted within me may not wither.

L. And hee ſaid to me, If thou haſt a luſt vnto mee, and wilt harken vnto me, thou ſhalt enioie good thinges; if thou wilt doo, whatſoeuer I command you, ỹ art a friend of mine [h]. [h] Ioh. 15, 14

If thou wilt chooſe me, and loue me aboue all things, all things that you aske, my father will giue you: but if you forgoe me, then ſhalt thou come to deſtruction, for my wrath ſhall bee incenſed againſt thee; if thou

thou seeke after another, he shal not please thee long, but thou wilt loath and abhor him. Because I am the sal-
1 Iohn.14, 6 uation, and the life of the soule[1].
Iohn.11, 25 S. So I turned mee vnto him which had doon me good, and expelling my selfe from out the dust of earthlie affections, I decreed in mine hart from thenceforth to serue him onlie: because I found nothing better than him, nor could imagine no couenant more profitable.

Let others iet, and seeke what friendship they will elsewhere, I am thoroughlie perswaded this is the true man of the soule, for whose sake me thinkes I could gladlie forsake this world, to enioie his loue euerlastinglie.

And therefore I stucke vnto him, for he liked me still; neither could I find a better friend.

For my soule alwaie hath exceedinglie desired such a one, as is the greatest, for power, the best for goodnes, the woorthiest for dignitie, and the most happy for all good things.

And because he is verie curteous, he gaue mee comfortable woords, warelie fore-seeing that they should neither terrific, nor breake mee through

through ouer-much roughnes, but rather enioine and teach mee that which should bee both light, and sweete to be borne, that so my young affection might the better be drawn on, and the more forceablie addicted to the treend beloued, and shrinke not backe.

M. She shall the better, said he, be instructed, and profit, if not by force, yet through gentlenes she be prouoked forward. She will the more eatilie receaue my yoake, rather by loue with rewards, than by feare with punishment. And if she neede impulsion, let it wisely bee vsed, that violence do not ouerthrow her.

For he knew right well what was best for a young plant, and what profit this his kindnes would bring vnto mee, especiallie at the time of triall, when I should eafely call into my remembrance the good thinges which at the first he did vnto my soule, and thereby take courage to proceede in the battell.

He would not straight waie open vnto me, what and how much trouble I was to endure in his seruice; but sometime hee tempered aduersitie with prosperitie, wel considering my weake-

weakenes at the first, vntill through experience I had gotten strength to endure affliction.

After all this he caried me about, enstructed, and boare me vpon his shoulders.

Hee conducted me ouer the holie Scripture, and with the heate of his holie Spirit he armed me against the wicked tentations of Satan.

Moreouer, he placed before mine eyes examples of all the virtues, namelie, the holie Patriarches, and Prophets, besides the glorious lights of the new Testament.

Euen as a Mother teacheth her little childe, so hee iustructed mee, breaking spirituall shales, and putting the carnels into my iawes, because they were sweet to be eaten.

Search if you can what they signifie, and where such may be found.

Open the apostolicall booke, read aduisedlie, and see if you are able to comprehend so great mysteries.

Peruse the Prophet Isaiah; looke into the Gospell, the light of all lights, and marke if they doo not yeelde most pleasant notes of themselues.

In them whatsoeuer you finde which

which is obscure, and hard to be vnderstood, that is a nut in a shell.

But if you heare it expounded, and vnderstand that which afore you did not, then broken is the shell, and the sweetnes of the nut doth sauor in the heart. And so are we to iudge of other darke sentences. Whereby you may beholde so manie nuts, as you see hidden sentences.

And how thinke you, did he beare me on his shoulders? That he did so often as he beheldе mine infirmitie, and yet neither cast me off, nor despised me, but patientlie and mercifullie did beare with me [k]. [k] 2 Pet. 3. 9

Againe, he did beare mee on his shoulders, when he made other men to beare with mine infirmities, and whatsoeuer was blameworthy within mee.

Besides, yet more louinglie he did beare me on his shoulders, when he bare his crosse vnto the place, called the place of dead mens sculs [l], where hee was crucified. For then was I a more heauie burthen vnto him, than the crosse was. And my sinnes were more grieuous to his bones [m], than this wood of the crosse to his backe. Because for my sake that crosse was carried, [l] Ioh. 19. 17 18. &c. [m] 1 Pet. 2. 24

n Isa. 53. 5. 6 carried n, not for his owne sake.

Oah, how is hee aboue all things to be loued, and to be worshipped, by whose grace and merits I am thus

o Luke 15. 4 5. &c. both found out o, and redeemed p. And therfore he shall be as deare to

p Gal. 3. 13 me, as the child is to his mother.

But well I know that I am far vnmeete to loue him. Notwithstanding my boldnes commeth from his goodnes. Neither could I doo otherwise but run vnto his most friendly embracements, when he shewed himselfe so kinde vnto me.

I doo well remember what the Prophet Dauid in a certaine place doth

q 1 Sam. 18 verse 18 say q.

*What am I (and what is my life, or the familie of my father in Israel, that I should be sonne in law to the King?*

But our affinitie togither is much more excellent than this of Dauid and Saul. Because ours is a pure and syncere kinred, not with flesh and blood, but betweene God himselfe, betweene faith vnviolated, and a good conscience.

Of this, did that Disciple whome

r 1. Iohn 4. 4 Iesus loued, speake on this wise r:

*Greater is hee that is in you, than hee that is in the world.*

For

For God is loue [f], and loue bringeth forth this kinred. [f] 1 Ioh. 4. 16

Therefore with Dauid thought himselfe far vnmeete to be sonne in law vnto an earthlie King: much more abashed ought I to be, to enter into alliance with the King of all kings, that vouchsafeth to allure me, vile wretch, into his friendship.

So that he hath delt with me, not according to my deserts, but euen as it seemed good in his mercifull eies.

Oah blessed, and happie art thou, soule, nowe thou art fast bound with the chaine of the heauenly loue!

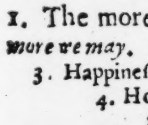
Oah how noble, and free art thou, seeing thou art priuie euen to the sighings of so holie copulation!

But seeing I haue spent many words about the beloued, and yet haue not answered fully vnto your demaund, let vs now begin afresh, and god grant that our speech may be both to our comfort and profit.

CHAP.

## CHAP. 16.

1. The more we loue Christ, the more we may. 2. Tentation and when. 3. Happinesse of the life to come. 4. How to beare affliction.



*Behold, as the eies of seruants looke vnto the hands of their maisters; and as the eies of a maiden vnto the hand of her*

[a] Ps. 123, 2 *maistres* [a]: so mine eies are fixed continuallie vpon my friend.

Since first I began to loue him, I haue had a great desire to continue with him. And this mine intent liked him well, and hee allowed the same,

[b] Iohn. 15, 5 saying [b]:

*He that abideth in mee, and I in him, the same bringeth forth much fruit.*

But that the truth, the strength, and the puritie of my loue might appeare, it was behoouefull that I should be tempted. And so I could not bee, vnlesse he both suffered the same, and hid himselfe.

And, because tentation serueth both for the purging of the inner

[c] Ps. 119, 73 man [c], and for the fruitfull bringing forth

forth of vertue; and also for the better perceiuing the spirituall graces of God, I was tried, and exercised therewithall.

How stronglie, and how often hee hang me this waie and that waie, my God and Lord, which knoweth al secrets[d], and is a witnesse to euerie d Eccles. 23 verse 19
vniuste cogitation of the heart[e], and e Act. 15, 8
fulfilleth mee, and perceiueth how I am nothing else but a fraile creature[f], euen he knoweth right well. f Psa. 102, 12

If therefore hee had not assisted mee, when I was extreamelie assaulted, doubtles I had perished[g], being readie to fall into the pit of desperation. But hee, whose manner is to comfort the troubled in spirit[h], take mercie vpon me. g Psa. 119, 92

For, if God helped and assisted not, who were able to beare so manifold tentations!

And therefore it was of his great mercie that I stoode before the face of such troublesome tempestes: and now it is of the same his goodnes, that I will I do stand and fall not. h Psal. 34, 18

But heereof I maie not vanelie boast so long as I liue in this mortall bodie.

For though I see the element is

now

now cleere, yet doo I not thinke that long it will continue quiet. For the winde sodainlie will arise, and that happelie when wee thinke least thereof.

So that by so much I perceiue I doo neede my friende his assistance, by howe much I perceiue I doo lie open on all sides to troubles.

We shall be quiet no where but in heauen[1], where my friend doth feed his elect with ioy and exultation.

[1] Reue. 21, 4

But when there? What can I speake thereof? Scarse can I thinke anie thing thereof, and that not euidentlie enough; and enter thereinto I may not.

Oah that he would come, and set mee in that all glorious, quiet, and fructfull pasture of his saints, where neither Satan is, nor danger to bee feared!

As yet I toile in the sea, and whether I shall attaine vnto the port of saluation by reason of my troubles arising through so manie contrarie windes, I am vtterly ignorant.

So that I am altogether out of quiet. Notwithstanding, it is a shield and comfort vnto mee, that I stil doo behold the light of faith; that with-

al

all ſubmiſſion I ſeeke the fauour of my beloued; that I bare toward him a conſtant hope; that I will not bee ſeparated from his loue[k]; and that I doo reſt vpon his prouidence, and vnſearchable goodnes, more than vpon my ſelfe. [k] Rom. 8, 35

And therfore, though too too often I doo ſtagger, yea and fall too ſometime into ſinne: yet am I not to deſpaire, but rather continuallie to flie vnto him, and to crie:

O Lorde my God, haue mercie vpon mee, and ſuffer mee not to periſh through my manifolde tentations, but aſſiſt mee faithfullie, that valiantlie I may reſiſt, and ouercome.

Reach out thy right hande vnto the worke of thine own hands[l], oah thou which trieſt mee by Satan, and ſetteſt mee oftentimes on thy left hand. [l] Iob. 14, 15 Pſalm. 95, 7

And if anie ſuch tentation ſhall come, as will ſtaie mee from crying vnto the Lord, then will I ſigh from the bottome of mine heart. For hee knoweth euen the verie ſecrets of the heart[m], and is priuie to the grones of the ſpirit[n]. It is not his will that any one euen of the leaſt ſhould [m] Pſal 7. 9 [n] Rom. 8, 26 27

*Mat 18,14 perish *.

Oah, how great was his goodnes to mee-ward, in that it pleased him to be present with me in my trouble, when I did not knowe, nor coulde marke so much! For often hee preserued me from being vtterlie giuen ouer vnto my wicked affections.

Through his secret iudgement it came to passe nowe and then, that I fell, and was foiled euen in trifles,
p Psa.119,73 that I might not wax proude p, and be high minded for great things, but learne through humiliation, how I was nothing euen then when I seemed to stand vpright, & to flourish q.
q 1.Cor.4,7

And therefore I wish you not ouer-rashlie, or quicklie to commend mee, though I seeme to prosper in your sight, but reserue all praise vntil the good day of my death, yea rather praise the Lord, and not mee.

Giue the glorie vnto God on
r Luke 2,14 high r, which assisted mee in all my tentations.

For hee deliuered me of his mercie manie a time, when I was taken of mine enemies.

Also when they came as a whirlewinde to destroie mee, hee sent out
s Psal. 18,14 his arrowes, and scattered them s,

and

and he encreased lightnings and appaled them, so that they left me for a time. Because he would not haue mee to be without that, which from time to time he hath acquainted his saints withall [t].

[t] Act. 14, 22. Psal. 34, 19

So that I had afterward a little quietnes, and peace by the meanes of my freend.

Whereupon I did betake mee not vnto bodilie, or worldlie, but vnto spirituall ease, beholding the earth a far off, and casting my thoughts vpon the secrets of heauen [u].

[u] Col. 3, 1, 2

I gaue diligence to see what manner of person I am, and how I might best please him, which had reuealed vnto me so manie tokens of loue, far beyond all deserts of mine.

And so much as in me lay, I wished continuallie for this ioyfull peace, the better to cleaue vnto him, and to serue him the more freelie.

But manie times the soule hath not her desire. But sometime it is granted, sometime vpon good consideration it is differred.

For who would not wish still to rest vnder the shade of the beloued, if it might bee granted him, and if time and place were conuenient?

But now my friend worketh with me againe.

I feele not affliction alwaie, neither yet doo I enioie continuall rest, but by an euening and morning a day is made.

For this mortall life is spent in comming and going, both through prosperitie and aduersitie [x].

This was in the mind of that saint, which said [y]:

[x] Act. 14, 22
[y] Iob 7, 18

*Thou doost visit him in the morning, and triest him euerie moment.*

Notwithstanding, it seemeth a kinde of rest, if the enemie doo neither too often, nor too importunately assaile.

And therefore when it shall bee granted mee euen a little to rest my selfe sweetlie in my beloued, I will take it in good part, and reioyce. I will reioyce I say, yea and alway reioyce for that grace of God.

Moreouer, it maketh mee bolde to pray vnto him in all my necessities, because he hath freelie preuented mee so oftentimes with his mercifull visitation.

For when hee dooth but approch, minding to keepe holie daie with mee, euen then suddainlie there shineth

geth a light ouer mine hart, which forthwith driueth out the cloudes of all wicked cogitations, whereby I do enioy the long desired cleerenes of God his life.

Because no vncleane, nor filthie thing can stand where hee entereth in [z], for he loueth puritie [a], and is the ingraffer of the same; so that of necessitie all satanical illusion, together with the pomps of this worlde, must be packing.

[z] Reu. 21, 27
[a] Matth. 5, 8

Therefore my passions and tentations which I did endure beeing surprised, I began both the more euidentlie to knowe, and the more earnestly to loue, and the more hartilie to praise him, for vouchsafing at the length to beate backe the damned crewe of the wicked from assailing mee.

For they doo disturbe my peace, and sin dooth so shut vp my mouth, that I am ashamed to speake vnto my welbeloued.

But in vaine doo they bend themselues against his power and wisedome, because euen in a moment he can slide downe into mine hart, and poure in secretlie good motions, that I may both contemne, and vtterlie

neglect all their prime whisperings.

O my faithfull, and all happie freend, take mee so vnto thee, whensoeuer thou shalt perceiue mine affections to bee either pressed downe at anie time with the weight of sin, or to be held with vnnecessarie busines, that I may not wander farre astray from thee after the swarme of wicked cogitations, and so ouerhastilie be depriued of thy grace, without which I shall not be able to enioy thy friendship.

For thou art my Lord, and my
[b] Matt. 4. 10 God [b], which by thy word doost both heale, and sanctifie; which holdest
[c] Psal. 66, 9 my soule in life [c], and sufferest not my feete to slip, but deliueredst mee from the euill day, and from the snares of death.

Oah, how manie haue bin cast off, and vtterly perished, that haue bin much more innocent then I am!

And therefore my soule, praise thou the Lord, and all that is within
[d] Psa. 103, 1 me blesse his holie Name [d].
2 My soule, I say, prayse thou the Lord, and forget not all his benefits.

It is all too little, and far vnsufficient whatsoeuer thou shalt either thinke, or speake, or promise to his praise.

praise. For hee exceedeth all praise, and is much sweeter than anie musicke.

Wherefore my soule cleaueth to thee alone, and loueth thee aboue all other gifts, notwithstanding it be exceedinglie beautifull and sweete which of meere good will thou hast sent vnto mee.

For thou alone art the spouse [e], as for all things else they are gifts, and arguments of loue. [e] Mat. 9. 15

In steed of thee I will not loue them; neither will I beleeue that anie thing, or all things in the world can suffice mee, if I haue not thee: for in so doing, I may perchance forgo thee with them too.

Thou giuest me leaue to vse many things for thy sake; but I may not enioy so much as one thing in thy steed [f]. [f] Exo. 20. 3

And therefore, ô Christ my sweet spouse, I haue preferred thee afore all other things, and my care hath beene aboue all things to loue thee.

Wherefore, grant that blessedlie I may enioy thee, and in that vnion euerlastinglie to triumph in happines togither with thee.

But how farre am I come? I haue

lengthened my speech more than perhaps you would. But pardon me, good freend. For I haue bin carried aloft through the loue of mine especiall, and only freend; and would to God it would please him still to lifte vp both mee and you too in contemplation!

Let him prouide an heauenlie ascension, but let vs not keepe a base going downe.

*M.* Aske you me, whether I am forsaken at any time of my beloued?

*S.* Yea, I say so.

*M.* But howe doe you behaue your selfe in trouble?

*S.* I take all things as patientlie as I can, expecting his comming.

Naturallie I am grieued, but as touching my spirit, I haue inwarde patience; that my griefe prooue not incurable. For I forget not, how hee that loueth, liueth in paine.

g Rom.1,17 I liue by faith g; I beleeue the holie Scriptures, I giue credit to the words of comfort. And although I endure affliction: yet I doubt not, neither indeede ought I to doubt, but that God (when it pleaseth him) can send me ease.

For true, and to be credited are those

those woordes which are declared. Because the verie saints themselues haue beene exercised in manie, and proued in like things [h].

[h] Heb.11,4 5,6,&c

Nature continually dooth wish for quietnes, and seeketh to bee comforted in some thing: but the spirit notwithstanding is readie to sustaine whatsoeuer the wil of God is I should endure [i].

[i] Mar.14,38

If therefore I shal be lesse zealous, and lesse willing to doo good, my punishment shal be the more grieuous. *Though hee slaie mee*, saith the wise man [k] *yet will I trust in him.*

[k] Iob.13,15

If I loue vertues, patience is a great virtue: therefore let patience euermore bee retained. For the more praise we purchase, the more paines wetake in bringing things to passe.

And that our virtue may bee proued, and made the more glorious, wee are commonlie exercised by contrarie euents.

Therefore whensoeuer any such triall shal happen, be not out of hart, neither fall downe; but reteine thou patience, and extol the righteousnes of God. The Lord is not so hard and pittileſſe, that he can suffer you to abide long vncomforted.

Onlie haue a care, that you neither lament immoderatelie, nor yet murmur agaynſt the righteous and iuſt God, becauſe ye are forſaken, leaſt the wicked ſpirit doo ſend vnto you more grieuous tentations of your faith, whereby beeing ouertearfull, you ſhall extreemelie bee afflicted.

1. Cor 10. verſe 10

Wherefore beare a little, and ſuppreſſe your ſorrowe, although the griefe both of your heart and bodie be neuer ſo great.

Abide conſtant in that good purpoſe, which at the firſt you intended to keepe. For it is good, eſpeciallie at ſuch an extremitie, to caſt all confidence vpon the beloued.

Looke thou patientlie for God his heauenly comfort, ſo ſhall you ſpeedilie perceiue a ſpeciall fauour, and ſight of God.

Lo, you haue a faithfull witneſſe, ſaying [m], *I waited patientlie for the Lord, and hee inclined vnto mee, and heard my crie.*

m Pſal. 40, 1

And that in your neede you may finde the like fauour, I doo wiſh you both earneſtlie to pray your ſelfe, and deſire others to pray for you alſo, and ſo commit your ſelfe wholie

to

to his will and ordinance, that hee may deale with you euen as it shall please him; and say to him with a good conscience:

In thine handes are my woorkes, thou knowest how it goeth with me; thou knowest what I suffer, and now, if it be thy will, I shall speedilie bee comforted.

Notwithstanding, let that be doon which seemeth right, and good in thine eies, and haue mercie on mee, a desolate, and miserable wretch, piteouslie complaining vnto thee.

If therefore thou continue in patience and long suffering, and for a little trouble, swarue not from the faith and loue in Iesus Christ, assure your selfe the brightnes of God his fauour will returne, and illuminate thee most gloriouslie with his beams of spirituall comfort. And so the beloued at his returne shall bee more deare vnto thee, than if hee had neuer beene absent.

For the sentence of God his displeasure is not past calling backe; neither is hee so offended, that hee may not be reconciled againe.

Doubtlesse he will speedilie, and easilie bee at one with thee, if thou giue

giue diligence, and promise afterward both to bee more carefull that you sinne not, and earnest to leade a vertuous life.

If thou wilt yeeld to these wholesome admonitions, doubt you not, thy beloued will bee with you as afore, and at his presence you will receiue much comfort, saying[n].

[n] Psal. 31. 19

*How great is thy goodnes which thou hast laide vp for them that feare thee!* which thou hast doone for them which trust in thee, vnder the shadow of thy wings thou wilt protect them!

O Zion, thou shalt be renued, and see thy King which is to reigne in thee.

Thy beloued is the King of power[o], whose hinder partes are in the palences of gold, but his head is pure gold.

[o] Dan. 2. 37

Thus much may suffice to be said for your comfort

As for other things concerning the change of the beloued, namelie, how hee appeareth sometime, and sometime runneth to and fro, in the next discourse you shall receiue, and heare them euen from his owne mouth.

CHAP.

## CHAP. 17.

1. The maiestie, and omnipotencie of God. 2. How, and while the Lord afflicteth his children.

MAruelous are thy workes, and my soule knoweth it right well[a]. How is it, ô my beloued, that I am thus dealt withall? Why hast thou forsaken me? Answere, I beseech thee. [a] Psa. 139, 14

Thou didst leaue mee, and wentest and camest againe. And herein thou didest well. For hadst thou not made a speedy returne, I had fainted welnigh: but thou tookest compassion vpon mee, being priuie to all my secrets.

For through your departure I was verie sad: and now for your returne I am glad againe.

Notwithstanding for my learning sake, tell, what good meaning had you therein? What auaileth it you so to leaue, and afflict mee?

Take you pleasure in hearing? *Tarie with vs, for it is towards night*[b]. O come, and sit among vs; for lo, I [b] Luke 24. verse 29

and

and another disciple are verie desirous to heare you speake, and wee hartelie pray you to instruct vs.

Speake boldly what it shall please you, and if you thinke good, turne your speech vnto mee. I doo heare none with such pleasure as I doo you. And whosoeuer elfe doeth speake, his speach is gratefull, and well listened vnto of mee, for your sake that speake within him.

And therefore your speech shall bee to me more sweete, than either the honie, or the honie combe. For they passe in sweetenesse all other woords.

Let now your voyce sound in mine eares.

So then the voice of the beloued thundred, and said:

*I.* I am the Lord which speak righteousnes [a]; And who is like mee in counsell and wisedome?

[a] Isai. 45, 19

Who made the sea, and the drie land? I, the Lord, forming the light, and creating the darkenes [d].

[d] Isai. 45, 7

8 Who hath entered into the sea, and brought forth waters out of the deepe? Euen I, the Lord, which

[e] Psal. 7, 9

search the harts and the reines [e].

Who hath knowen all things past, and

and is priuie vnto the thinges to come? Euen, I the Lord, which haue knowne all things in measure, number, and weight [f].

I am the Creator both of heauen and earth [g]; the ruler of this world [h]; the knower of hidden things [i]; the reuealer of secrets [k]; the possessor of the whole world [l], and the beholder of the causes of all particulars.

I am God, and change not [m], who haue continually with me the causes of all changes in the world.

I am God the almightie [n], whose power is inuincible [o]; I am God the most high [p], whose highnes can not bee attained [q]; I am God, the most righteous [r], whose beeing cannot be conceiued [s].

I am for my presence euery-where [t], and yet no where to be seene [u].

I am the most spirituall, and farthest from the senses of man [x].

I beare all things, yet neuer burdened [y], and I fill and rule each place, and yet vnstretched.

I behold both things past, and things to come alike, as though they were present [z].

I surpasse all creatures both spirituall

[f] Wis 11,17
[g] Isai 40,5
[h] 1. Tim.1, verse 17
[i] Eccl. 3 5
[k] Eccl. 42, verse 20
[l] Mat.10,26
[m] Psal. 50,12
[n] Mal 3,6
[o] Gen, 35,11 Reuel.4,8. Reuel.11,17
[p] Rom 9,19
[q] Isai.14,24
[r] Psa.139,7 8,&c.
[s] Mat.19,17
[t] Iob. 11,7, 8,&c.
[u] Psal.139,7 8 9
[x] Iob. 23, 8 9
[y] Iohn 1,18
[z] Hebr.1, 3 Wisd.8, 8 Ecclu.42,19

[a] Psa, 35, 10 tuall, and corporall [a].

I am diuerſly to be named: yet no thought is able to conceiue mee as I am.

I ſhewe my ſelfe ſuddenlie, and forth-with when one whould little thinke, I am gone againe.

[b] 1 Tim, 6 verſe 16 I am in deede the inuiſible God [b], which after a thouſand wayes declare my preſence to my friends.

And thus I ſpake vnto the louing ſoule:

I will hide my face for a little ſeaſon, I will forſake her for a while, to ſee if her loue be pure, and vnfained.

It is a great matter to loue vnfeinedly. For that is to loue me neither for her owne ſake, nor for anie temporall commoditie, or ſpirituall comfort: but to loue mee, and mee onlie [c], and that for mine owne ſake, and that to the end, and that in hope of nothing at mine hands.

[c] Mat 4, 10

It is not in euerie one thus to loue mee: but this prerogatiue of pure louing, is properlie to the perfect ſoule.

But ſhe that is yet vnperfect, hath great neede often to be proued, and exerciſed, that ſhee may knowe both how

how much she loueth mee, and how greatlie she despiseth her selfe.

For you said in your hart: Trulie I doo loue (Christ,) yea, and often you repeate the same thing, I loue him indeed.

But I credit not words, or thoughts onlie. For I will make due triall of that loue.

When I am present, and speake faire, when I either put, or encrease good motions in the minde, when I graunt prosperitie most commonly or pleasure, then can you say withall deuoutnes, *O my beloued, I doo loue you*, And you say well. For I am greatlie to bee loued, and you are at no time either to thinke, or speake otherwise than freendlie, and honorably of me.

But for prosperity, and good turnes only to loue, and to commend mee, what great thing is it? Because euen sinners doo the same. For when they haue receiued what naughtilie they craued, they oftentimes blesse mee for the same. But praise is not seemelie in the mouth of the sinner[d].

He therefore which either for some profit, or comfort receaued, dooth loue me, dooth no more than a couetous

[d] Eccl. 15 verse 9

uetous man doth. But exceede him, I say, exceede him, and proceede vnto greater righteousnes.

Be ashamed still to be weake and tender; learne to eate mans meate, bee not still fed with the milke of children.

Attaine thou to the companie of the stout Dauids, that can hold both speare, and sword, and shield.

Take vp the Crosse, and followe
[e] Luk. 9.23 mee [e].

Make haste to bee in the number of them, which haue learned to beare diuerse afflictions, and much banishment for my names sake. You are too much giuen vnto ease.

I purpose to trie you, and to turne vnto the other side, that you may knowe what you can suffer, least you seeme ouer innocent and holie in your owne conceipt.

Tribulation, and anger, and mine heauie displeasure, together with sore tentations of wicked spirits, shal come vpon you. Some vniustlie shal spoyle you of your goodes; others shall take no compassion vpon you; others shall defame; others shall resist; others shall ouercharge; others shall carrie you perforce whether

ther you would not goe; some outwardlie, others inwardlie, shall trouble you. Some shall be aduaunced vnto hie degree, and honour, but you shall be left vnto reproches, and endure seruile paines. In all these, yea and in greater things you shall bee prooued, whether you are a valiant soldiour of mine, or no.

I will depart, and not giue ouer, vntill I haue made sufficient triall, whether you blesse me to my face.

Now if I finde, that from the hart vnfeignedlie you doo loue mee, and continuallie doo praise my name, then is it meete that from thenceforth I call you Spouse, and that you shall haue a secret chamber with mee.

But if I perceiue that you cannot beare my correction, but will iudge my punishment to be ouersharp, and still bewaile mine absence, wishing for me with hartie & earnest desire, I will send you my staffe, that you may arise thereby, and afterwarde my selfe will come, and restore you againe vnto my woonted fauor. For it is not my will that you shoulde vtterlie faint; because him that loueth me, I will loue to the ende [f]. [f] Iohn. 13,1

And

And although your loue be not so perfect as could be wished; yet I will not despise you, but prouide that you may growe on in loueing. For my care is that you doo well; and therefore mistrust me not.

I knowe what you can endure, which maketh mee to temper my course, that you bee not tempted aboue your strength, and so faint.

And if I stay, in your opinion, some what too long, looke for mee vntill the day of my visitation. For comming I will come, and performe my promise.

Be you still in praier, still meditating vpon the holie scripture, and alwaie be patient, and suffer.

I am not ignorant but your griefe will be much: but so quicklie to bee ouerthrowen, and to be out of all hope of my returne, I cannot like that.

Where is your faith? A great faith you had neede of especiallie on this behalfe. for although you see not mee, yet are you seene of mee: into whose handes you are to commend both your selfe, and all that you haue.

2 Eccles. 23 verse 19

For although you are not priuie to

to my iudgements: yet hauing a strong faith, you must of necessitie say [h], *Righteous art thou, O Lord, and right are thy iudgements.*

[h] Psal. 119, verse 137

So then be of good comfort, for this affliction is not to your destruction, but for the glorie of God.

I denied your petition, because I would haue due proofe of your faith and loue.

For all this I did that you should well vnderstande both your owne weakenes, and my goodnes [i].

[i] Psa. 119, 67 71

I knowe what you are [k] better than your selfe dooth. Yea, I haue knowne you throughlie, not of late, but from euerlasting [l].

[k] Psalm. 7. 9

[l] Wisd. 8, 8

Wherefore acknowledge the benefite which you haue by mee; behold how miserable you should bee, if once I forsake you.

As yet you haue not profited sufficiently in the knowledge of your selfe. And because it is verie expedient that you haue that knowledge, my will was that by experience you should attaine thereunto.

It is verie good for you to bee forsaken, to be troubled, to be humbled sometime, that so the better you maie euen sensiblie perceyue your owne

[m] Psal.119. owne weakenes [m].

verie 71 I knowe right well this will make you a good Disciple of mine. And what, I pray you, haue you lost, if hereby you prooue more wise and watchfull?

Ostentimes you are too arrogant, and forgetfull of your selfe, thinking that goodnes to be within you which is not; selfe-loue doth deceiue you, and while you thinke not of the giuer, you doo abuse the gift I made you drinke; but you forgat how the grape did growe vpon mine owne vine.

Trie your selfe a litle, acknowledge your strength. If that which you had came of your selfe, why did you not holde it? But if you could not holde it, confesse that you receiued it from aboue [n]. And therefore ascribe all the honor to the mercie of God, and openlie confesse, how without mee you can doo nothing [o].

[n] 1.Cor.4.7

Iam.1.17

[o] Iohn.15.5

Consider both in what steede I stand you, and how able also I am to confirme you in all goodnes.

Where were you before I called you, but weltring in sin and wickednes? And now how would you wander, if I directed you not? Yea, and when

when also went it wel with you, if you had not my fauour?

*S.* And I said, At no time, sweete Lord. Thou alone, art my singular good friend, in all things, and aboue all most faithfull.

*L.* why then did you purpose so wickedlie with your selfe, to go after strange louers?

What misliked you in mee; was neither my maiestie, or my bewtie?

*S.* Ah Lord, there is none comparable to thee, either for bewtie, or for glorie, or for riches. or for auctoritie; neither in heauen nor in earth, is anie like vnto thee [p]. For thou onlie art most hie ouer all creatures. [p] 1. King. 8, verse 23

The heauens are thine [q], the earth also is thine; thou hast laide the foundation of the world, and al that therein is. [q] Psal. 89, 12

Much it is that thou hast imparted vpon thy creatures, by which, thy bewtie, wisedome, and goodnes doth appeare [r]: but yet in comparison of thy blessed, and glorious presence, is nothing. So that by experience I haue learned now, that I cannot lacke thy companie one houre together, but with much griefe to my soule. [r] Rom. 1, 16

Returne

L. Returne therefore vnto me, thou hast hetherto wandered enough about.

Let not hence-forth to bee more staied, and milde, and faithfull, yea and to trust in mee, not onelie in the daie of my gratious visitation, but much more in the night of tentation.

I haue let you slip, that beeing wearied, you might returne vnto mee the more speedelie, and being frustrate of outwarde comfort, at length vnderstand howe much you are bound vnto mee, that so often haue called vnto you.

And therefore listen nowe at the last, for it is not without cause that sometime you are forsaken; that you are cold sometime in zeale; that it irketh you; that you are ouer-wearied with tentations; that on all sides you are afflicted; that you can neither finde anie counsaile, nor feele comfort, but are enforced to endure anguish and miserie at all times, and in all places.

I am absent, to the ende you may knowe howe needfull it is that I bee present with you, not onelie in one matter, or in a speciall cause, but in euerie

euerie action, in all places and times, so well earlie as late, whereſoeuer you ſhall become, go, or ſtand.

For this will teach you to walke warelie with your friend; to abſteine from vanities; and to take heede of offenſes[f]. [f] Mich. 6, 8

I doo leaue you, that you maie well vnderſtand howe much you are bound to loue mee, that is, that you maie ſee a manner how to loue mee in deed.

It is verie true you thought your ſelfe more ſtout, and happie, than in truth you were; but when I did once withdraw mine aide from you a litle, ſithen appeered to the world howe you were verie poore, and miſerable[t]. [t] Reue. 3, 17

How ſhall your loue bee knowne, vnleſſe you beare my yoake with patience?

Sometime I ſee you to waxe ſluggiſh, and therefore I doo hide my ſelfe for an houre, like a freend ſtanding behinde the wall [u], that you maie be ſtirred vp the more zelouſly to ſeeke me. [u] Sal. 8, 2, 9

I knowe for my part, and I ſee all things [x]: but troublous trials (which are good for manie cauſes) doo make [x] Eccles. 42 verſe. 19, 20.

you the more heedie and wise in all your actions[y].

[y] Isai.28,19

Moreouer, if you loue mee, you will not waxe the more sluggish in seeking mee for all this; if you like me, you will seeke me.

What? Wot you not, how riches painefullie come by, are kept most carefullie? who so wisheth rest, as the wearied man? Who loueth so kindlie, as hee which hath sighed most heauelie? And is not that iewel which was lost, and is found againe, much more esteemed than before it was[z]? So, euen so is the ioie double, and the mirth dubled, at the long wished presence of the beloued.

[z] Luk.15,19

And therefore it is much for your profit that I withdrawe my selfe; because I doe it, not for anie ill will to you-wardes, but vppon very good cause; so do I dallie with my friends.

Let it suffice you at this time, that you haue bin in my fauor to heare so much at my mouth.

Besides, when you haue neede, returne vnto mee, and feare not. For Ineuer shut mine eares against that person which humblie and earnestlie crieth for mine assistance[a].

[a] Mat.7,7,8

CHAP

## CHAP. 18.

1. The confidence of a true Christian. 2. God iustifieth the vngodlie. 3. giueth whatsoeuer good is to man. 4. will haue no man to despaire. 5. but that all sinners should flie vnto his mercie.

MY Lorde God will helpe mee, therefore shall I not be confounded[a]. [a] Isai. 50, 7

S. Let it grieue no bodie, though I loue much to speake with my Lord God, whose goodnesse hath allured, and inflamed mee both to praie, and to meditate in such sort, that mee thinks I should bee too hard and vnkinde, if I made none aunswere vnto his wordes.

But happelie some one will saie against mee, Therefore neither doo you feare God, seeing you are a foule sinner, vnworthie euen to liue in this world.

Whence is it, that you dare so presume in your heart? And, being the least, and vilest of all others, with

what face can you thrust forth your selfe so to talke with your Lorde
[a] Ecclus. 15 verse 9 God[a]? Whome doo you make your selfe?
Iohn. 9, 13 Oah, my louing Lorde, doo thou answere on my behalfe. For the mouth of the wicked is opened vpon
[b] Psa. 109, 2 mee[b].

If I woulde iustifie my selfe, mine
[c] Iob. 9, 20 owne mouth shall condemne mee[c]. And though I were cleane, yet did not my soule know so much.

Oah, Lord, thou knowest my follie, and my shamefastnes. Speake thou on my behalfe, and I full gladlie will keepe silence.

*L.* Giue thou none heede to the woords of the wicked: but rather doo thou remember howe I haue saide, *I came not to call the righteous, but the*
[d] Mark. 2, 17 *sinners vnto repentance*[d].
[e] Mat. 28, 17 Mark. 17, 2 Hebr. 2, 8 Am not I to doo what I will[e]? Who may resist my pleasure?

If I thinke it good to shewe fauor to thee-ward, though little thou deserue the same at mine handes, who
[f] Rom. 8, 33 34 shall reproue me therefore[f]?

He that is without sinne, let him
[g] Iohn. 8, 7 throwe the first stone at thee[g]. But if they, all the packe of them are sinners, with what face can they finde fault

fault with my fauor to thee-ward?

You haue not chosen mee [h], but my mercy did preuent you. [h] Ioh.15.16

Dareth anie yet murmure against you for comming vnto me? Comfort thy selfe, his murmure is not against thee, but flatlie against my person, because it is I that receiue [i], and eate with sinners [k]. [i] 1.Tim.1.15 [k] Matt.9,11 12,13

And whie ought you not to challenge mine acquaintance, the which I reioice to offer rather than to withdraw from any one?

S. Oah gratious Lorde, lay not this sin to their charge, but to mee, and to my sins.

I cannot denie, but deseruedlie they conceiue ill of mee; yea I doo openlie acknowledge this withall, that I am much more wicked than any man doth know.

L. You do well thus to humble your selfe. For in so doing, you shall euer gaine, and more easely obtaine my fauor.

Notwithstanding, I will not therefore cast you awaie, because you are a sinner, & faultie, albeit that should make you both to thinke baselie of your selfe, and alway to haue in mind what great sinnes you are polluted

withall.

But that you perish not through desperation, consider howe manie righteous men I haue made of sinners[l], freendes of enemies, choosing the humble, and refusing the proude[m].

l Mark. 2, 17 Luke, 15, 1 2, &c.

I haue no neede of anie gifte of thine[n]: onlie this I require at your handes, namelie, that you loue mee with a pure heart[o], and I am satisfied.

m Luke. 1, 51 52, &c, Luke. 18, 14 Iames. 4, 6

n Psa. 50, 11 12

*S.* I am cleane dashed, for, alas, there is nought within mee to stir vp your loue thus to me-ward.

o Mar. 12, 33

*L.* I do neither respect nor require the things that this world doth offer to get fauor withall; if you doo loue, and that your loue bee feruent, and constant, it is all that I aske.

But, I praie thee, whose are the thinges that doo, or maie adorne a man? Are not all things mine, whatsoeuer doo glitter either in the body, or minde[p]?

p Iam. 1, 17 1. Cor. 4, 7

As for that of the world, and which set out the bodie, they ought litle to trouble your minde But the thinges which belong to the beautifieng of virtue, it standeth you vpon to seeke, that you may please the Lord in the light

light of the liuing.

Howbeit, you haue well doone in humbling, and accusing your selfe so well outwardlie as inwardlie before the face of my maiesty, by confessing vnfainedlie your great weakenes, and wickednes, and by fetching deep sighes, for that you are verie vnworthie to chalenge the fauor of my familiaritie euen but one houre, beeing, as I am a glasse pure without spot [q], and you are a great sinner and vncleane euen from your infancie [r].

[q] Wis. 7, 26
[r] Gen. 8, 21

And therefore bee euer mindfull both of your fraile condition, and of my glorious maiestie, and so with humble reuerence approch boldlie into my presence.

For I am hee that putteth awaie thine iniquities, and wil not remember thy sins [s]; it is I that iustifie the vngodlie [t], and this I doo for mine holie name sake; yea and I am still readie to minister greater giftes of mercie vnto thee.

[s] Isai. 43, 25
[t] Rom. 4, 5

Becauſe I do euer chooſe to ſhewe fauor rather then diſpleaſure, as one who had rather ſpare than puniſh.

Yea, all this ſeemeth but little in mine eyes, neither am I ſo content with ỹ firſt grace that I will not adde

a second, or a thirde rather, yea, in verie deede, as I can set none ende
u Psa. 145.9 to my mercies u: so neither can the number of my giftes and benefits be
x Psa. 68,19 recited x.

Last of all, after that I for my part haue pardoned sinnes, and men for their partes by their goodnes haue testified to the world their vnfained repentance, then doo I restore for the most part the comfort of mine healthfull countenance, by powring in most plentifull manner the grace of mine holy spirit.

And although a sinner doo abide still in the fleth: yet doo I receiue him into my familiaritie, so that he is not to feare the vtter confusion for sins committed: but rather to thanke and praise God, that old thinges bee passed awaie, and that all thinges are
y 2 Cor. 5,17 become newy.

So gracious, and mercifull am I, that alwaies I am more readie to forgiue, than thou art to beg forgiuenes at mine handes; more readie to giue, than thou art to aske.

Therefore whie feare you? What dismaieth you to approch vnto the side of such fauors? And why doe you estrange your selfe from so great kindenes

kindenes offered vnto you so franck-lie of mine own accord?

Doubtlesse, though you did cer-tainlie vnderstand that I were pur-posed to giue you the denial: yet ought you not to desist from praier, nor yet to be out of all hope of being heard; but so much the more ear-nestlie to be instant in crying, vntill you were heard.

For my mercies are infinite, and what I denie at one time, may bee granted fauorablie at another.

How knowe you whether I will turne my face vnto you, and graunt you the desire of your hart?

And what saith the Prophet con-cerning mee? Approch vnto him, and be illightened, so shall not your faces be confounded.

Wherefore accuse your slowe com-ming vnto mee rather than your ot-ten approching; and rather your fearefull shamefastnes than your prompt presuming of forgiuenes.

To hope well of my goodnes, is a verie token of true humilitie, and of a great faith.

This doo I speake, that you maie not offend; and that when you doo offend, you despaire not, but rise

againe with speede. For yet you haue hope, and an aduocate with the Fa-
1 1. Ioh. 2, 1 ther[1].

What? Looke you to bee all woorthie before you make ancesse vnto mee? And of your selfe when will you be so?

If only such as are good and woorthie, and great, and perfect, should approch vnto mee, to whome should sinners and publicans approch?

So then, what saith the Gospell? *There resorted vnto him publicans, and*
2 Luke. 15, 1 *sinners to heare him*[2].

Therefore let the vnwoorthie approch, that they may become woorthie; let the wicked approch, that they may bee made good; let the weake and vnperfect approch, that they may proue strong and perfect; yet let all and euerie one approch, that they maie receiue from the a-
3 Ioh. 4, 14 bundant streames of the wel of life[3]. I am the well of life, that cannot be drawne drie.

He which is a thirst, let him come
4 Ioh. 7, 37 vnto me, and drinke[4]. And he which hath nothing, let him come and buie
5 Isai. 55, 1 without siluer, and without monie[5].

He that is sicke, let him come to be
6 Mat. 9, 12 healed[6]. Hee that is neither hot nor cold,

cold, let him come to be inflamed [f]. [f] Mar. 9, 24

Hee that is feareful, let him come to be encouraged; he that is sorrowfull, let him come to be comforted.

He that is withered, let him come to be fatted; hee that is wearied with cares, let him come to bee refreshed with ioie.

Lo, my delite is to be with the children of men [g]. [g] Rom. 8, 31

Hee that desireth wisedome, let him come vnto my lessons [h]. [h] Psa. 119, 9 24

Hee that seeketh riches, let him come to receiue those which are eternall, and incorruptible [i]. [i] Matt. 6, 19 20

Hee that hunteth for honor, let him come to get an euerlasting name in the inheritance of heauen; hee that witheth for felicitie, let him come, and hee shall taste the soueraigne, eternall, and infinite happines [k]. [k] 1. Cor. 2. 9

I, euen I it is which giueth all temporall good things [l], yea and besides that, I giue eternall riches in the heauens [m]. And what I promise I will performe, at such time as my commandements are duly obserued. And hee then shall be crowned gloriously in heauen, that hath foughten couragiously in this world. [l] Iam. 1, 17 [m] Rom. 6, 23 [n] 2. Tim. 2. 11 verse. 12

CHAP.

## CHAP. 19.

1. The desire of a Christian Soule is *neuer satisfied, till God bee enioied.*
2. No comfort anie whit comparable to the spirituall ioie.

[a] Psal. 19, 14

*Let the meditation of mine hart bee acceptable in thy sight* [a].

What can bee more comfortable: What more ioiefull to the faithfull Soule, than still deuoutly to meditate vpon her Lord God; that whome she cannot as yet beholde in a cleere, and blessed sight, at the least she may, as it were, make him present by earnest calling him into mind?

Therefore let her beholde him as [b] 1. Cor. 13. 12 in a glasse darkelie [b], whome shee is not to see face vnto face.

And albe she may not haue a full sight of him in his maiestie: yet let her search for him by types in the Scriptures.

Oah that the care to seeke the face of the Lord did neuer waxe cold within me, but dailie more and more encreased!

Howbeit,

Howbeit, the ſoule that loueth God, hath a wonderfull deſire to enioie the ſight of God. For to ſee him is happines indeede, and the abſolute felicity [c].

[c] Reu. 22, 4

Wherefore ſhe deſireth this bleſſednes, that, her whole appetite hauing attained her ende, ſhe maie be ſatisfied, and at quiet, for nothing in the world is able to content her [d].

[d] Eccle. 1, 8

For long experience hath taught her, that the more ſhe eſtraieth from celeſtiall happines, the more vnhappie and vnquiet ſhe is, in aſmuch as in this world nothing is permanent, or durable [e], that maie aſswage the heat of her affection.

[e] 1. Cor. 7, 31
1. Iohn. 2, 15
16, 17

So then let her make returne vnto him that made her [f], and let her deſire to be bleſsed of him, who at the firſt created her.

[f] Gen. 1, 26
27
Wiſd. 2, 23

For doubtleſse, he that made the ſoule, muſt ſatisfice the ſoule with good thinges [g]. Becauſe, ſuch a deſire hath hee inſtilled into her, that hee beeing gon, nothing will content her; nor anie ioie comfort her greatlie.

[g] Pſa. 103, 5

And therefore, ſoule of mine, ſtand not heere ſtill, for this is no place of reſt for thee: but mount aloft, aſcende

cende vnto him that made thee. For he hath now ſent his meſſengers, & biddeth thee to aſcend.

So manie deſires of eternall life as he inſpireth, ſo many meſſengers hee doth ſende. Which beeing entertained, prepare thy ſelfe to the iornie.

Then goeſt thou on, when thou deſireſt to ſee him; when thou laboreſt to pleaſe him; when thou renounceſt this worlde; when thou dooſt, whatſoeuer thou dooſt, euen of pure loue to him-ward

For had hee not firſt ſought thee, and powred holie cogitations into thy breſt, thou couldeſt neuer ſeeke him[h].

[h] Ioh. 6, 44

For that ſoule dooth languiſh not for loue, but throgh wearines, which is not inlightened with the beames of the eternall ſonne[i].

[i] Iohn. 1, 5

But, if through the ſweete blaſtes of the Southren winde her froſen coldnes, and ſorrowe bee once reſolued, then by reaſon of the light inſpired, and incomprehenſible diuinity, ſhe beginneth to ſweat through the hotnes of loue.

Oah infinite heate of the true Sonne, what boilings dooſt thou cauſe then within the heart of the louer?

louer? Thou diſſolueſt the darkenes of a ſorrowfull minde, and bringeſt the laborſome toile vnto nothing. The long time and daies of pouertie thou doeſt comfort and that abundantlie, with one ſimple beame of thy glorious light.

O ſalue of the ſorrowfull[k]! ô ſhining light of ſuch as wander and ſeeke! [k] Mat. 9, 12

Shine thou continuallie vpon me; prepare thou a mantion place within me, euen till thine euerlaſting light do appeare.

Oan how ſweete, and how comfortable will thy preſence bee, ſeeing euen of a little remembrance, ſo vnſpeakeble ioy doth ariſe!

Howe gladlie can I turne vnto thee; how frankelie doo I renounce euen this world, that I may bee comforted with thine heauenly fauor!

For it will bee none hard matter for the ſoule which longeth for the ſight of thy countenance, to bereaue her ſelfe of all outwarde pleaſure, when ſhee ſhall either feele nowe a greater in the minde, or verie ſhortly expect with a perfect faith for the ſame.

Furthermore, none is to be ſo fœliſh

lish as to thinke, that thou wilt leaue the deuout soule anie long while vncomforted; or that the giftes of thy fauour which she is to receiue for all her conquests ouer nature, shall bee small, for no earthlie comfort, whatsoeuer it bee, or whence soeuer it arise, is anie whit comparable either in the qualitie or quantitie of sweetnes to the heauenly ioy.

And therefore labor thou, ô faithfull soule, to shewe thy selfe such toward thine heauenly spouse Christ, that hee may continually bee gratious and fauourable vnto thee; for through him and in him you shall in most abundant manner finde that, which exceedinglie shall minister comfort vnto you in all extremities.

The oftener you haue accesse vnto him, and the nigher you doo approch vnto his side, the sweeter hee will appeere, and the more amiable in your eyes.

But if you withdrawe your selfe, then the losse will be your owne; and he abiding in his beauty, shall feele neither griefe nor trouble.

You stand in need of his, but he of no mans goodnes.

So that you may become blessed through

through him, but so cannot hee by your proceeding.

Hee alone sufficeth himselfe; hee alone can neither bee augmented, nor diminished.

Through his goodnes all thinges are, whatsoeuer bee, whether they haue life, sence, or vnderstanding[l]. [l] Act.17,28

And therefore iust it is that all creatures euerlastingly should blesse him[m]. [m] Psa.150.6

Oah, howe gladlie would I discourse and speake of him vnto thee, if I were able sufficientlie so to doo!

But what? He neither is, nor maie bevttered. Againe, as he cannot bee vttered by meanes, so can he not be conceiued in mind.

Which being so, thinke notwithstanding of thy Creator so well as man maie, taking the remembrance of his abundant sweetnes for a comfort, vntill such time as hee reuealeth the sight of his owne countenance vnto thee in the heauens[n]. [n] Reue.22,4

CHAP.

## CHAP. 20.

1. A complaint of the Soule for the want of her blessed state. 2. What weeping pleaseth God. 3. Who truly blessed. 4. A description of God.

I *Said in mine hart I am cast out of thie sight*[a].

[a] Psa. 31, 22

Mine hart is wounded within me, throgh the long differring of thy glory.

I will speake therefore, and reason with my grieued Soule. The great zeale of loue compelleth mee to speake, and suffereth nothing to be concealed from thee.

What then shall I saie? Lo my God, in peace is my most bitter bitternes.

Hee that is ignorant, wotteth not the meaning heereof. But it is not so with mee. I knowe, and I vnderstand it, and therefore I am not ashamed to sing with the Prophet.

[b] Psa. 38, 15
[c] Reue 3, 15
Ecclus. 42 verse 20

I speake to thee my Lord[b], who knoweſt all things[c]; and giueſt both knowledge and vnderstanding according to thy good pleasure, that neither

neither I maie glorie more than is meete I shoulde, nor the foole aduance mee, when in truth I am simple.

I maie confesse then what I haue receiued from thee. And yet what neede haue I to tell you thereof, when as you are neither ignorant, nor can take anie pleasure of the same.

Againe, what comfort can come vnto you, which art the comfort of the comfortlesse?

So that the profit is mine, which doo lacke the consolation of wordes, thereby to stir vp mine affection to thee-ward, and to find some ease for my desolate soule.

For, seeing I maie not behold thy presence, I will bewaile thine absence; because euen this is a token of loue, and a great pleasure to the louing soule.

Nowe then the sense of this sentence appeareth. Because it is rightlie said of the louing soule, how, the more feruentlie she loueth, and the more earnestlie shee longeth after eternall thinges, the more truly shee feeleth the power thereof working within her.

They

They are not cold woords, but to the vnkinde soule; neither deafe organs, but to the hardened hart.

The louing and zealous soule knoweth this well; and is so often inflamed in heart, as she is pricked with the desire of eternall peace.

And therefore shee speaketh to thee her Lord God, not to men, of whom she would not be knowen.

And although sometime shee talketh with men: yet that which they heare is to the outward sense. But whatsoeuer shee saith to thee, it is to the verie soule, and rather by sighing of the hart, than by sounding words.

Lo (saith she) in peace is my most bitter bitternes. As if shee said; After that of thy goodnes I returned vnto the peace of minde, the transitorie state of the world began to bee still more grieuous vnto mee. For I see in this peace, how far I am separated from the soueraigne peace.

And in deede beeing first busied with earthlie desires, and mooued with diuers passions, I was greatly hindered from spirituall cogitations, and so from heauenlie contemplation, after which I shoulde haue much longed: but that could I least

of

*of the Imitation of Christ.*

of all doo, because through slothfulnes I did forgo all sense of inward sorrow.

But nowe seeing the troubles of idle thoughts are taken awaie, I doo somewhat rest in the peace of conscience, and am drawne vnto heauenlie matters with mine whole hart, and I do more lament, that I do not enioie the good thinges of God, than erst I did mourne being vexed with the troubles of this world.

So that it is bitternes to my soule euen to liue in this worlde; and to goe vnder the heauie burden of sin. But it is bitterest of al, when somuch as I maie, all mine affections being gathered together, I do enioie nowe the good things of the hart, and bend my selfe, euen with hartie zeale towarde the armes of eternall peace, and yet may not attaine thereunto, because of the bondes of my mortall state.

And this makes mee euen with griefe of hart to crie vnto thee, and so saie:

*O wretched man that I am, who shall deliuer me from the body of this death*[d]? [d] Rom. 7, 24

There is none so greuous a burden vnto me, as stil to wander frō thee by liuing

liuing in the worlde; for laboring in loue, I wish for no comfort beside thee.

For by good experience I haue long hithence learned, that my soule can neither bee satisfied with the
e Eccles. 1,8 good thinges of this world e, nor yet be blessed vntill shee be ioyned vnto thee in the celestiall habitation.

For as exceedingly she doth loue, burne, and vse contemplation while she is in the bodie: so will her desire bee insatiable vntill the bodie bee laid off.

And therefore her ende must be made perfect by attaining the soueraigne felicitie, and the light of thy
f Reu. 22, 4 countenance f.

g 1. Tim 6. 16 O King of heauen g, so amiable in all respectes; O my all louelie beloued, euen wholie to be desired, when
Reuel. 1, 5
Reuel. 17, 14 wilt thou fill mee with the light of
h Psal. 16, 11 thy countenance h; when wilt thou satisfie my longing with the well of life?

My soule hath much thirsted after
i Psal. 42, 2 thee i; and greatlie will be troubled vntill she attaine thee.

Liuing in the world, and not seeing thee, I can take no comfort of whatsoeuer I beholde; so greatelie doth

doth zeale waxe hot, that not once, but often I breake into these words:

When shall I come, and appeare before the face of my God? [k] [k] Psal. 42. 2

And this loue of mine ceaseth not, but encreaseth more and more, in such sort, that I am driuen euen to weepe night and daie, while continuallie I doo thinke with my selfe, *Where is now my God?*

For it is a comfort to the louing soule to weepe for thy sake, while she must want her desire; and still expect thy comming.

And these teares doo more feede and refresh the louing soule, than if thee enioined all the thinges of this world. For did she loue them [l], shee would not weepe for thee. [l] Mat. 24. 30

Oah how blessed, and pleasing to thee is the sheading of such teares!

For they doo both kill the desires of secular and temporall ioies; and also they obtaine the celestiall consolation.

And therefore none doo shed such holie teares, but they which are both singularlie in loue, and verie notablie religious.

Far of another kind be the teares of such as miserablie bee troubled in this

this world.

For one man weepeth becauſe he is ſicke; another for that hee is oppreſſed; another becauſe he is iniured; another becauſe his minde is contraried: but it is thou, religious ſoule onely which powreſt forth teares euen of pure loue to thy Sauior-ward, as for temporall damage, and worldlie cauſes, they trouble thee not, for thou ſubmitteſt thy ſelfe to the righteous iudgement of God [m], and art thankefull.

[m] Pſal. 119, verſe. 137

And for ſo doing, let no worldlie creature iudge thee either fooliſh, or impatient: becauſe thy teares do not greeue, but comfort; they doo not blur the face, but waſh it; they hurt not the eyes, but they purifie the ſight of the mind.

Howbeit, let others conceiue heereof as they will, I cannot but thinke otherwiſe than well of you; for I doo wiſh to drinke deep of ſuch teares.

*S.* If you wiſh to weepe with mee, then maie you bee comforted with mee.

Oah that your ſoule were as I am, you coulde neuer forget what I do feele!

I knowe whome I credit; and sure I am it is a more easie thing to denie that there is anie heauen and earth, than that there is a God.

And I knowe also hee is my full happines; and that I shall neuer bee blessed vntil I haue an absolute sight of his maiestie [n].

[n] Reue. 22, 4

Whose sight because it is not yet granted me, nor alwaies assured me, doth make me to lamēt, inasmuch as I am depriued of happines, wrapped in the darknes of this life, and downpeised with the weight of mine own infirmity [o], that I am not of power to suffer that wonderful light, and that whatsoeuer I do think cōcerning the glorie of heauen, is so litle, and ouershadowed as it were with a cloude.

[o] Wis. 9, 15

Hence it is that I double my complaint in steede of a song; and while they still say vnto mee, *Where is thy God?* [p] my spirit is the more troubled.

[p] Psa. 42, 10

For thus I think then; *Where is my felicitie? where is the full ioy of mine hart? where is my true peace and rest?*

Where be all the good things that are vnspeakeable, but onely in my God? And when shall I enioy them, vnlesse I be ioined vnto him, hauing nothing betweene?

Yea, when ſhall I there bee? I knowe not, but I beleeue well; I doo hope well, but yet I haue not.

Whie then, where is my God, whome I loue ſo, and yet I ſee him not? Through whoſe loue I am ſo often wounded; through whoſe abſence I am ſo grieued; through whoſe gratious viſitation ſo refreſhed ſometime?

Where is my God, whome euen once to ſee, is to know all things?

Where is my God, in whom both mine heart, and my fleſh doo ſo earneſtlie deſire to reioye?

Where is my God, for whoſe loue I ſuffer ſuch paine and ſorrow? His verie remembrance is ſweete, but his preſence is more louelie, and expelleth all ſadnes fro mine heart.

Where is mine hope, and my crowne? Is it not in thee my God, and in thy bleſſed countenance?

1 (or. 13 verſe 12

Oah, ſhewe me once thy glorie, and thy face, ſo will I ceaſe to complaine!

If I contend a little with thee, a blame mee not; extreeme zeale of good will hath manie woonderfull deuiſes.

I am driuen to expect, and moued ſtill

still to long; and so this ioyfull combat dooth continue.

## CHAP. 21.

1. The delaying of the happie is patientlie to be borne. 2. The felicitie of the life to come. 3. with a praier for the same.

O *Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth* [a].

[a] Psal. 26, 8

How gladlie I would be with thee, thou knowest full well ô my God; and how entirelie I desire the same, I am not able sufficientlie to expresse.

I wish it, not onlie when I am euill at ease, but also what prosperitie soeuer I inioy, my desire is to bee with thee.

But how shall my longing bee satisfied?

Heere it greeueth mee to continue [b], and yet of necessitie I must, but my desire is to be with thee, and I may not yet.

[b] Phil. 1, 23

And therefore I see no remedie,

but that I am with patience to endure this delaie, and to refer my wishing to thine holie will.

For what? Is it meet I should murmur, when it must be so? God forbid.

Againe, I haue the examples of many of Gods children, which haue vsed long patience in this life[b], and yet their harts were in heauen[c].

Therefore if thy will be to prolong my pilgrimage, I am willing to abide and obey your pleasure.

Howbeit, that with lesse griefe I may beare my longing to be with thee, I will till that time still meditate with my selfe of that celestial habitation.

Yet I presume not to pierce into the least of those ioyes which thou hast prepared for such as loue thee[d]: but of this and that I will meditate, to the end that mine affection being pressed downe and infected oftentimes it may be stirred vp, and lifted into the hope of eternall blisse.

O that that day had once shined, whither then had the ioyes of heauen rauished mee!

How merrie at the heart should I bee then, and how happie should I thinke my selfe!

Howe happie should I then bee, enioy-

[b] Heb 11, 13 14, &c.
[c] Col. 3. 1, 2
[d] 1. Cor. 2. 9

enioieng a continuall peace [e]! [e] Reue. 21, 4

From thencefoorth ſhould I make none enquirie for anie thing, ſeeing no ſecret could be hid.

But my life is ſpent in darkenes, and therefore no maruell, though my ſyght doo dazel betweene the cloudes of glorie.

Notwithſtanding I will lift vp mine eies, and though a far off, behould and ſalute that holie citie Ieruſalem builded in the heauen euen of liuelie ſtones [f], namelie of holie angels and men, repleniſhed continuallie with praiſe & mirth, and magnifieng the Lord their God for euer and euer. [f] Reue 21, 10 11, &c.

Now therefore my ſoule, take vnto mee the wings of deſire, and flie vpward, flie I ſaie from all bodelie ſenſes, aſcend from the viſible forme of this world, vnto the holie houſe of God, euen vnto the newe Ieruſalem, builded ſubſtantiallie in aie laſting peace, crowned with glorie and honor, and bleſſed with the abundance of all good things.

Lo, wonderfull and vnſpeakeable are the things (of heauen) which no man either can, or maie vtter [g]. [g] 2 Cor. 12, 4

No ſenſe is able to conceaue, neither can the vnderſtanding of man

attaine to knowe, howe God is in his sanctes glorious, and woonderfull in his maiestie.

Mount thou in cogitation euen vnto the hiest things, stretch thy desire into the euerlasting eternitie, and saie with the Propher [h]; *Glorious things are spoken of thee, O citie of God.*

[h] Psal 87, 3

There whatsoeuer can be wished of man, is had [i]; and what is once got, is kept without care [k].

[i] Reu. 21, 4
[k] Reu. 7. 17

God there is beheld face to face cleerelie [l], trulie, continuallie, and eternallie.

[l] 1. Cor. 13, 12

There the blessed and all glorious Trinitie, in one vnseparable vnitie, which of all the blessed citizens of heauen is worshipped, praised, and magnified [m], is perfectly knowen.

[m] Reu. 7, 12
[n] Sal. S. 1, 1 2, &c.

There is mine only and right singularlie beloued freend [n], which is more precious (to mee) than all riches [o], and the treasure aboue all to bee desired, euen my Lorde Iesus Christ [p], the immortall spouse of the Church [q], in whome are hid [r] (but yet reuealed to the Saints) from the beginning of the worlde, the whole treasure of wisedome and knowledge [s].

[o] Mat. 10. 37 38 Matt. 6, 19 20 21
[p] Rom. 1, 3 7, &c.
[q] Ephe. 5, 25 26, &c. Reuel. 21, 9
[r] Mat. 11, 25
[s] Colos. 2, 3.

O

O how iocund are the ſaints now before the face of the moſt holie, who is the cauſe and ſpring of their bleſſednes!

For there he ſpeaketh vnto them not in parables, but plainlie of the Father [t].

[t] Ioh. 16, 25

Hee is their booke, euen the woord which in the beginning was with God [u], teaching all things, and performing all things, ſo that they want nothing in glorie.

[u] Iohn. 1, 1

O bleſſed, and euerlaſting glorie, not of ſmall remembrance, but all happie in God his preſence!

There is alſo the moſt glorious Mother of our Sauiour, and conſtant virgine Marie, bewtifying the whole celeſtiall Court with her comlines and bewtie, compaſſed and accompanied with troupes of virgins, as with ſweete Roſes and Lillies of the valies.

There be the angels and archangels, placed in order, who moſte cheerefullie ſound forth the praiſes of God.

[x] Gen. 49, 10 Num. 24, 17 Dan 9, 24, 25 Iſai. 7, 14 Iere. 31, 22 Pſal. 132, 11 Hag 2, 8, 10 Mala. 3, 1

There bee the Patriarches, and Prophets, euen they which beeing filled long ago with the holy Ghoſt, did foretel of Chriſt his comming [x];

whome now they both knowe, and euermore confesse to be their Lord,
y Reu.17,14 and Sauior, the King of kings y, and
Reue.19.16 perfect God.

There they beholde eie to eie their Redeemer, whome long they looked for, and for whose comming they longed.

There bee the Lordes Apostles, and disciples, those most reuerend and renowmed Fathers, which were filled with holines and grace, and laide a strong foundation of the Catholike faith.

There especially shineth that reuerend man Iohn, which baptized
z Mat.3, 13 our Sauior Christ z, and was a speci-
14.&c. all friend a of my Spouse.
Mar.1,9.10 There is Peter, and Paule, and
Luke 3,21 Andrewe, and Philip, and Thomas,
a Iohn.20.2 and Iames, and Iohn, and all the
Ioh.21.7,20 other Apostles and Euangelists, pillers of the Church.

To keepe the faith, and to follow the example of these men, is the readie way to euerlasting life.

Moreouer, there bee the valiant Martyrs enriched with their proper blood, and euerlastinglie blessed with Christ, whose bodies though they were most cruellie flean: yet could

could not their soules by anie torments be seuered from Christ.

Also, there bee the noble Confessors, which contemned this present life, that they might be in heauen.

There bee the great and glorious Doctors, that were so carried aloft in contemplation, of which many haue left a liuelie image of holines in their wrightings.

There be yong men and maidens, olde men and children praising the name of the Lord continuallie, and ascribing the goodnes which they had at any time vnto his mercie.

There they are I say, alway gratefull, alway zealous, alway iocund, alway religious, neuer loathing, but euer louing the Lord.

Oah, howe glorious is this kingdome, where all the Saints doo raigne with Christ, arated with the first roabe [b], and bee without care of the other! [b] Reue. 6, 11 Reuel. 7, 13

There they followe the Lambe whersoeuer hee goeth [c], for they cannot part; but reioycing euerlastingly, shall reioice in the Lord. [c] Reu. 14, 4

O my Soule, muse thou vpon these things, and cast thy thoughts vpon heauenlie matters.

*The fourth booke*

That place in deede is an holie place, and God is in the same.

[d] Reu. 21, 4. There is surpassing ioy and peace [d]; good things abound, and euils there be none.

Oah, if thou couldest euen a little comprehend the vnspeakeable ioies of God his Saints, then should you find some comfort!

For in mee you shall bee sure to find nothing but labour and sorrow, and tentations, and troubles of this world.

[e] Iam. 1, 17. Oah that the giuer of supernall light [e] would vouchsafe to inspire some portion of these ioies into you, and not send you back vnto my new withering foode, but according to the riches of his superabundant mercie, purifie and rid you of all materiall formes, and bring you yea by force into the deepe of his eternall brightnes!

Would to God you could carrie back from that heauenly sanctuarie, a forme and example of true holines, which you might imitate.

For better, and more true are the examples of celestiall, and strong things, than they which are confirmed by earthlie demonstrations.

There-

Therefore grant Lorde, that I may sauor and knowe what the perfect felicitie of saints is, not so much by written bookes thereof, as by the holie Ghost, which teacheth of celestiall secrets in such sort, as no sense of man is able to reach thereunto.

Grant also that from hencefoorth I may lift vp my mind more feruentlie vnto heauenlie things; and amids my grieuous troubles, valiantly bear the garland of pacience, till the debt of flesh being paid, I may attain through thy mercie vnto this felicitie that I so desire.

CHAP.

## CHAP. 22.

1. A godly meditation, concerning *the accesse vnto the holie of holies, euen* Iesus Christ, the king of angels.
2. Godly petitions for the forgiuenes of sins.

THou art my king, ô God [a].

Arise now my soule, come, and enter into the wonderfull tabernacle, euen into the house of God.

For it is meet that omitting other things, thou with all reuerence doo proceede to salute our Lorde Iesus Christ [b], thy Sauiour [c], and redeemer [d], which is the head of all principalitie and power [e]; the ioy and crowne of all sainctes; the assured trust and certaine hope of all the faithfull [f].

Hee it is which hath made [g], and redeemed thee [h]; he it is which hath for thy sake both laboured [i], striued [k], and ouercome [l].

Hee is thine aduocate [m], and the propitiation for thy sins.

He is thy comforter, thy prouider, and thy Lord. [n].

[a] Psal. 44, 4
[b] Rom. 1, 3 7, &c.
[c] Mat. 1, 21
[d] Gal 3, 13
[e] Reu. 17, 14
[f] Col. 1. 27
[g] Psa 100, 3 Psal. 1 9, 73
[h] 1. Pet 1. 18 19
[i] Isai. 53, 3 4, &c.
[k] 1. Cor. 15 verse 55 5[illegible], &c.
[l] Mat. 4, 10 11 Iohn. 16, 33
[m] 1. Iohn. 2, 1 2
[n] Reu. 19, 16

He

He is thine only & singular friend that feedeth among the lilies [o], and loueth to rest him vppon thy breasts [p].

[o] Sal. S. 2,16

[p] Sal. S. 1,12

Who euer hath doone the like for thee? who euer loued you so intirely?

Come thou vnto him; offer your selfe to him; open your whole heart, and vnfold euen your hidden secrets vnto him.

For no man will better either declare, or else reueale how you should behaue your selfe in this world, in the which, things fall out so strangelie.

Let your wishes and praiers be directed vnto him; and in him let all your counsailes abide.

Vaine is the hope of man [q]; but he is the vpholder of peace.

[q] Psal. 62,9

Through him wee have open accesse vnto the Father [r]; and from him wee receiue all goodnes, and virtue [s].

[r] Ephe. 2,18

[s] 1. Cor. 1,30

Whether you mourne, or whether you reioice, make continuall recurse vnto him.

Hee is the glasse of life; the rule of righteousnes; the light of the soule; the loue of shamefastnes; and the ioy of a good conscience.

If thou loueſt him, it will bee none hard

hard matter for thee to despise the vane pleasures of this world; if thou louest him, all swete things will seeme sweete; all beautie things will seeme light; and that which otherwise you should mislike, you will like right well for his sake [t].

[t] Rom. 8, 35

To be briefe, of him, and through him, and for him, are all things [u].

[u] Rō. 11, 36

The principall ende both of all our thoughts, and of all our actions, and of our speech, and of our reading, praying, meditating, and speculation, should be Iesus Christ.

Through him you attaine saluation [x], and euerlasting life.

[x] Gal. 3, 13

For his loue you will neither feare to die [y], nor refuse to liue [z]; because you are to commit your selfe wholie to his trust, and to preferre nothing before his loue, and honour.

[y] Rom. 8, 35 36

[z] Phil. 1. 23

Wherefore come neere, and giue thanks to thy Redeemer.

*S.* O most sweete Iesu, aboue all things to be loued, I salute thee most religiously, I commend thee most highlie, and I blesse thee nowe and euerlastinglie with all thy creatures.

O most renowmed Iesu, howe can I praise thee as I ought? When shall

shall I thanke thee, as I am bound, in that thy mercies are so infinite to mee ward?

Againe, whatsoeuer I giue, it is thy gift, and I receiued it from thee [a]. [a] 1. Cor. 4. 7

But little or nothing it is that I haue: and can I then sacrifice of nothing?

Howbeit, accept I beseech thee, mine humble, base, and vile sacrifice; and let my gifts bee ascribed to thy goodnes.

Let the quires of heauenly angels attending about thee, sound forth thine infinite praises on my behalfe: also let the soules of the righteous repeate the same.

In the meane while what shall I doo in memorie, and prayse of thy most sacred name?

Much I ought to doo, and for manie things I am greatly bound; yet am I not able to performe the least.

And therefore I will reade of thee, ô my sweete Sauiour, I will write of thee; I will sing of thee; I will thinke of thee, I will speake of thee, I will worke for thee, and for thee will I suffer.

In thee will I reioyce, thee will I praise,

praise, thee will I magnifie, thee will I glorifie.

As it is meete I will worship thee, because thou art my God [b], in whom I beleeue, whome I doo loue, seeke, and haue alway desired.

[b] Mat. 4. 10

Giue mee some good signe, that mine eyes may beholde thy goodly countenance in the heauens.

Humblie I doo throwe downe my selfe at thy feete in heart, earnestlie with teares desiring thy fauour, that thou wilt vouchsafe to be good vnto mee.

Write my name in the Booke of life; and let that neuer be out blotted, which thine holie hande hath written.

I, wretch that I am, and far inferior to anie of thy saints, yet trusting boldly vpon the more than excellent prerogatiue of thy mercy, beseech thee, that at the leastwise I may bee counted among the baiest and woorst of thine elect.

I confesse my life and conuersation is not such, that I dare presume anie thing of my selfe; and therefore all mine hope and comfort is, and resteth in the price of thy precious blood, wherein I doo wholie repose my

my selfe, and deeme it requisite that I shoulde doo so, together with all which I haue done, offended, deferred and omitted.

And therefore behold, most gracious Iesu, my balenes and humilitie, consider the affection of mine hart which I beare toward thee, not for my merits, but for thy mercie sake, which vouchsafest to be loued euen of the vnworthie.

In respect of mine vnworthines I am greatlie ashamed to come in thy presence; but I am drawen on and enboldened through your wonderfull goodnes and humilitie [b], which hast in perfect good will [c] eelected not onelie to become man [d], but also to suffer [e], die, and to be buried for my sake. and therefore vnto thee doo I make recourse, for I finde no goodnes in my selfe.

Supplie that for my sake, which of my selfe I cannot performe.

Thou hast giuen mee a desire [f] to pray vnto thee: to praise & to bleese thee: because thou art mine hope, & my portiō in the land of the liuing [g]. All my desire is to be with thee in the kingdom of heauen; but in such as my time is not yet come, I will waite vntill

[b] Mat. 11, 28
[c] Rom. 1, 7
[d] 1 John. 1. 14
[e] Isai. 53, 3 4 &c.
[f] Phil. 1, 23
[g] Psal. 142, 5

vntill the night approch.

In the meane while this may bee my comfort in the place of my pilgrimage, that I am mindfull of thy name, and of thine exceeding great loue; and that I behold thee in this life by the eies of my faith.

To liue in this world, and yet to repose no trust in thee, ô Lord, were a thing intollerable to my soule.

I doo not consent to reioyce with the worlde [h]; and, that I may not abide without ioy and comfort, I haue determined to place my ioy in thee [i].

Much and often should I goe astraie, greatlie should I bee tossed in cogitations, did I not retaine thee fast in my minde, and thoughts.

And forsomuch as I am vnable to sound the depth of thy diuinitie, I thinke it best for mee to turne vnto the deedes and sayings of thine humanitie; because, being in these cogitations, I swarue not altogither from thy diuinitie.

Thankes bee to thee, good Iesu, sweete and louelie Iesu, for vouchsafing to become my brother, to take my flesh and bones vpon thee [k].

Thankes I say to thee for entering

[h] Luk. 6, 25
[i] 1. Cor. 1. 31
[k] Iohn. 1, 14 Mat. 1, 25

ring into the wombe of good Marie thy mother, of whose maidenly flesh thou tookest the holy members of thy bodie, which thou didest vnite to thy diuine nature.

## CHAP. 23.

### A godlie praier, and commendation of our Saviour Christ.

NOtwithstanding I am wicked, & guiltie of manifold sins: yet haue I great hope of saluation, because of thy suffering, and merits: whereot as I haue a good minde to consider, so grant, ô my Lord Christ, that I may with good leaue so doo.

For who am I to approch nigh vnto thee, vnlesse I haue licence?

I know mine vnworthines to appeare in his presence, whom the verie angels doo worship with great reuerence, saying:

Who is this that commeth out of the wildernes of this world, so abunding in pleasure?

There-

Therefore, O most blessed Saiour, I am farre vnmeete to thinke of thy glorie and honour, of thy bewtie and magnificence; because I am earth and ashes [a], yea more base am I than earth and ashes, because I am sinfull, and prone vnto all wickednes.

[a] Eccles. 10 verse 9

But thou beeing made hier than heauen, hast the whole world vnder thy feete [b], and art worthie to bee prailed and honored for euermore.

[b] Mat. 28, 18 Hebr. 2, 8

Howbeit of thine vnspeakeable goodnes, which passeth all vnderstanding, I am drawen in affection vnto thee; because thou art the comfort of the comfortlesse, and vsest most willinglie to helpe most miserable sinners.

I acknowledge how I am not only destitute of all comfort, especiallie of thy fauour; but also verie vnable to do good vnto my selfe.

But, mercifull Iesus, wouldest thou vouchsafe to consider my basenes, then should I both be ayded, and comforted most plentifullie in this my trouble.

Therefore I see well, whensoeuer I am compassed about with affliction and tentation, I am straight-waie and

and without feare to flie vnto thee: for where mercie is moſt readie, there grace is in greateſt plentie.

And when I haue a good minde to conſider of thy moſt glorious eſtate, and to commend thee in moſte honourable maner, I muſt come forth with a much purer affection, and maie not goe forwarde without the conduction of Gods heauenlie light.

Aſsuredly he ſhall haue no glorie, but ſhame, that preſumeth without all reuerence to approch vnto thy gate.

And he which commeth thereinto, muſt proceede with all reuerence and humilitie, ioyned with good hope, that hee may find grace to bee admitted.

Wherefore both humblie, and reuerendlie, and deuoutlie, and boldly goe to thee-ward

Let the godlie louer of thy name liſten then what I ſay.

The heauen reioyceth, the earth wondereth, when by faith mine hart ſaith, Chriſt is my Sauior.

Satan flieth, hell trembleth, when my conſcience crieth, Chriſt is my Sauior.

The

The world waxeth vile, and the flesh humble, when as a Christian doth say, Christ is my Sauiour.

Sorrow departeth, newe comfort approacheth, when my minde pronounceth, Christ is my Sauiour.

Slouthfulnes vanisheth, mine hart through loue fainteth, when zealouslie I can say, Christ is my Sauiour.

Zeale encreaseth, compunction ariseth, hope groweth, comfort waxeth strong, when my soule soundeth, Christ is my Sauiour.

Mine heart is iocund, mine affection becommeth sounde, when in truth I doo say, Christ is my Sauiour.

For such is the force of these wordes vttered of a faythfull soule, that no man is able to expresse the same in wordes, but still it resteth more hie and excellent, than maie be reached vnto by the wit of man.

Which maketh mee once againe most humblie to bowe my knees vnto thee, ô blessed Sauiour, and still I say, ô Christ my Sauiour.

O most gratious Iesu receiue my prayer, and mee with it, that I may finde some-what that may like thee well, and embolden mee, and kindle my

my zeale, and keepe me euermore in continuall praising of thine holie name.

Oah that for the satisfying my desire to praise, and to praie vnto thee from the verie bottom of mine heart, both all my members were forthwith conuerted into tongues, and those tongues into firie voyces, that I might finde a way to glorifie thee, my Sauiour, worlde without ende!

Oah that for all my sins wherwith I haue deserued thine indignation, offended grieuouslie thy father, and dishonored thee with all the hoste of heauen, I might once so throughlie bewaile, and repent, that I might hereafter take a newe trade of life to thy glorie, and the comfort of my soule!

Oah that thou wouldest assist me in well dooing, seeing my life fraile and I all subiect to offending!

Oah pardon and forgiue all my sins, either wilfullie or negligentlie committed, all my vaine thoughts, my vngodlie speeches, my abhomitable deedes!

O most gratious Iesu, I say, doo thou both defend mee from dooing anie

anie wickednes hereafter, and forgiue, I pray thee, all my sins forepast: so shall I be both the more deuout, the more zelous, and the more carefull in saying, thou Christ art my Sauior both in mine heart, and with my mouth, in companie, and in my chamber, and in the garden, and in the field, and in all places where soeuer I shall bee.

And now, what more shall I aske of thee, ô Christ my Sauiour?

What is better, or more profitable, or more necessarie, especially for me a great sinner, than to finde fauour in thy sight, ô Christ my Sauiour.

And therefore it is that I haue desired, and still doo craue, euen that by thine intercession and meanes, I maie haue the grace of God thy Father, who, as both thy selfe hast said, and the Apostle doth witnes, hast all power giuen thee both in heauen and earth [e].

[e] Matt. 28, 8

There is no praier more welcome to thee, than this is, nor anie thing more necessarie for mee, than the grace and fauour of God.

If I haue the grace of God, whatsoeuer else I doo want, I am rich enough.

enough

For what is all my endeuouring if I lacke that? Againe, what can I not doo, if I bee assisted and holpen thereby?

I see that many and diuers are my wicked affections: but yet against all passions the grace of God is a most effectuall medicine; and it once it come, it will mitigate them all.

I doo also stand in neede of spirituall wisdome and knowledge: but the grace of God is a most excellent teacher, and instructor of heauenly knowledge, and is able euen suddenlie to instruct mee in whatsoeuer things are necessarie vnto saluation.

For to require more than is necessarie, or to desire to vnderstande more than is lawfull to bee knowen, is against the will of God, whose pleasure is that we should bee humbled vnder his hand, and contented with his grace.

Wherefore obteine this grace for mee, ô Christ, which is so noble and precious, that in deede I ought neither to desire or craue anie other thing than grace for grace.

## CHAP. 24.
## A praier for comfort vnto Iesus Christ.

a Psal. 45, 2 *Race is poured into thy lips* [a].

Oah my Lord, I beseech thee, at the length now vouchsafe to speake vnto mee, ô Christ.

Open thy mouth in thine owne name, who art full of all spirituall graces [b].

b Iohn. 1, 16

I, I am the fountaine of mercie, full of loue and sweetnes.

I am the ladder for sinners; the hope and pardon of the guiltie.

I am the comfort of the sorrowful, and the speciall ioy of all saints.

Come vnto mee so manie as loue me, and fill your selues at the breasts of my comfort; because I am good and mercifull to all which crie vnto mee.

Come vnto mee both righteous and sinners, I will sue vnto the Father for you; I will intreate him to bee good vnto you, and to fill you with the holie Ghost.

I

I call euerie one, I looke for all, I desire to haue all to come vnto me; I despise no sinner, but with the angels in heauen I reioice exceedingly ouer that sinner which repenteth [c], and so commeth into the fauour of God: for no one drop of my blood which I shed for the worlde, is in vaine. [c] Luk. 15, 10

Therefore come vnto mee, yee sonnes of men, consider and behold my zeale for you vnto God my Father.

Lo, I haue taken his wrath vpon my selfe, I haue borne his displeasure [d], yea, and continuallie doo I make supplicatiō for you vnto him [e], whome you knowe right well you haue greeuouslie offended. [d] Isai. 53, 1 2 &c. [e] 1. John. 2, 1 2

Turne then, and approch, repent, and of my worde you shall haue pardon.

For lo, I stand betweene heauen and earth, betweene God and sinners; and that this world perish not, I obtaine through my praiers.

Wherefore abuse not my goodnes, and mercy; but beware of offending, least when you litle thinke thereof [f], indignation bee powred vpon you, and intollerable vengeance [g]. [f] Mat. 24, 44 [g] Rom. 2, 8 9

I doo forewarne you as children, I beleech you as friends, be you perfect as your heauenlie Father is perfect[h].

[h] Mat. 5, 48

Forget not mee, who haue beene, and am, and will be mindfull of you.

For I do both pittie such as are in miserie, and I doo entreate for those which crie vnto mee[i].

[i] 1. Ioh. 2, 1, 2

*S.* O gracious speech, and full of all comfort!

O heauenlie voice sweetlie dropping from heauen to the cõforting of sinners, & reioicing of the righteous!

O celestiall musicke, how sweetely doost thou resounde in a desperate conscience!

Whence is it that the Sauiour of mankind will thus talke with mee?

Blessed art thou, O Christ, and blessed are the words of thy mouth. For honie is vnder thy tongue, and the sauor of thy speech excelleth all sweetnes.

My soule was mollefied, so soone as thou spakest, ô Christ.

Behold, no sooner did thy voyce sounde in mine eares, but my soule within did spring for ioy.

For my spirit reuiued within me; and all mine entralles were filled with

with newe comfort; becauſe good and ioyfull things are tolde me this day by you.

I was dolefull, but now I am iocund becauſe of your woordes. For your voice is ſweete in mine eares.

I was grieued and deſolate; but now I am reuiued, and made merrie. For thou haſt ſent thine hand from on hie, and touched mee, whereby of weake I am become ſtrong.

Scarſe could I ſpeake, but nowe I haue a good minde to ſing, and to praiſe thee highlie.

I was loth to liue, and now I am willing to die, becauſe I haue thee, Chriſt, for mine aduocate, with the Father, to whoſe mercie I commend my ſelfe, euen from this time for euer and euer.

For ſince firſt you began to ſpeake vnto the heart of the deſolate Orphane, I haue beene changed into a better ſtate, and greatlie comforted in my minde.

I was almoſt at the doore of deſperation, but thy comfort came, and liſted me vp with theſe wordes.

*I.* What is the matter Son? and who are they which woulde hurt thee? Feare not. I will ſee vnto thee,

my ſonne.

[k] Reuel. 1, 4 I doo liue with God my Father [k], and I ſit at his right hand, beeing a faithfull hie Prieſt, and an intercel-

[l] 1. Iohn. 2. 1, 2 ſor for thy ſinnes [l].

In me thou ſhouldeſt repoſe thy

[m] Ioh. 11. 25 truſt, becauſe I doo both giue life [m],

[n] 1. cor. 15. 55 and deſtroy death [n].

I was incarnate of a virgine in

[o] Matt. 1. 18, 19, &c. time [o], but of my Father begotten

[p] Pſal. 2, 7 Hebr. 1, 5, before all times [p], and when the ful-

[q] Gal. 4, 4, 5 nes of time came I ſuffered for mans ſaluation [q].

Lo, I am the hope and comfort of the godlie, and by mee is faith and

[r] 1. cor. 15. 57 victorie attained [r].

And therefore let neither me, nor theſe things be out of thy minde, and thou wilt not feare any dartes of Satan.

*S.* Oah happy houre! ô bleſſed ſtate, that my Lord and Sauior wil vouchſafe to comfort on this wiſe my troubled hart!

Oah that I might ſtill heare thy ſo comfortable wordes, for greatlie doo they inflame, and moeue mee, and touch mee euen at the verie heart!

O bleſſed Chriſt, thou never ceaſeſt to ſend forth the ſweete milke of heauen-

heauenlie consolation!

For by reason of the abundance of thy grace, thou canst not denie fauor to such as craue y same at thine hands; yet often thou shewest much mercie euen to the verie sinner [f]. [f] Matt. 5, 45

O Christ, thou excellest in pittifulnes, in mercie, and in louing!

O Sauiour, to whom none is to be compared, thou art aboue all to bee loued, and to be worshipped.

O Sonne of God, by whome we are also the sonnes of God [t], & of whom we are called Christians [u], thou art of all good men to bee serued most religiously, and aboue all [x]. [t] Gal. 4. 6 7 [u] Act. 11. 26 [x] Mat. 4 10

O friend of all friends [y], King of heauen and earth [z], Lord of angels [a], conqueror of diuels [b], draw me after thee, least I fall, and so rest vnder the heauie burden of sin. [y] Ioh 3 16 [z] Reuel. 1, 5 6 [a] Hebr. 1, 6 7, &c. Marke 1, 13 [b] Mat. 4, 10 11

Poure out thy grace, send me thy comfortable dewe from aboue, that truely I may perceiue, how thou art the procurer, and the open fountain of all mercie [c]. Marke. 5, 7 8 9, &c. [c] 1. Pet. 3, 24 25

*L.* I am in deed the spring of holie loue, and of chaste and religious feare, of godlie conference, and of swee e consolation.

Therefore when you doo heare

my name, reioice with your whole heart, and magnifie the goodnes of your God.

In honouring me, you honor the
[d] Iohn. 5, 23 Father which is God as I am[d]. For
&c. I am Iesus the Sonne of God[e], and
[e] Matt. 1, 18 this name shall I haue while the
20 world endureth[f].
[f] 1. Cor. 15. verse 28 But what is Iesus? euen the Sonne
[g] Mat. 16, 16 of the liuing God[g]; the Sauiour of
[h] Matt. 1, 21 the world[h]; the King of heauen and
[i] Pet. 1, 18, 19 earth[i]; the Lord of Angels[k]; the
[i] Reu. 17, 14 redeemer of the faithfull[l]; and the
Reue. 19, 16 iudge of quicke and dead[m].
[k] Dan. 7, 10 Hebr. 1, 6 And what is Iesus? the hope of the
7. &c. godly, the comfort of the desolate;
[l] Gal. 3, 13 the peace of the meeke; the riches of
[m] Act. 10, 42 the poore; the glorie of the humble;
the strength of the weake; the waie of such as wander; the light of such as see not the staff of such as walke not; the oile of such as feele not; the stay of the oppressed; the helpe of the troubled; and the singular refuge of
[n] Mat. 11, 28 all good men[n].

Blesse the Sonne with the Father, and so God will blesse you.

Giue honor also and glorie to the Father, whensoeuer you praise mee.

His glorie, is my ioy; and my praise, is his worship.

Place

Place mee and the Father as a seale vpon thine hart, and as a token vpon thine arme.

Therefore sit you, or stand you, or pray, or reade, or wright, or worke you, let my name Iesus and God be often reuerendlie in your mouth, but continuallie in your hart.

*S.* O grant it may be so good Iesus; and let all people, tribes and toongs, serue thee, and let all creatures bow at thy presence.

Let heauen say, Raigne thou Iesus; let the earth make answere, yea for euer and euer let him raigne.

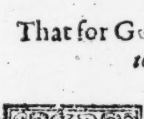
Yea, let all Saints confesse thy glorious Name, and all good people reioice before the Father, and thee his lambe°, and our Lord Iesus Christ°, Amen.

°Iohn 1.29
°Rom. 1.3

## CHAP. 25.

### That for God his benefits we are to thanke him.

[a] Psa. 72,19
[b] Ioh. 20,17



*Lessed be the glorious Name of the Lord for euermore* [a]. O Lord my God [b], let all my doings, all my reading, all my wrighting, my thoughts, wordes, and vnderstanding, tend vnto the aduancement of thine honor [c].

[c] 1. Cor. 10, verse. 31

Yea, let me both begin my busines in thy Name, and goe forward in thy feare, and finish it with thy blessing

That which thou hast giuen, that receiue againe; and from whence the streames doo flowe, thither let them returne.

It neuer goeth better with mee, neither doeth it realiſh better to my soule, then when vnfeignedlie I doo ascribe all to thee, whatsoeuer I haue either doone, or thought as I should.

My desire is to render thankes, which I then doo as I ought, when for that I haue receiued, and thou hast giuen, I ascribe al praise to thee, and

and nothing to my selfe.

For what can I, a wicked and vnprofitable seruant, render vnto thee my God? Alas, all that I can doo, yea, if I should doo all which thou commandest to bee doone, it is to none effect [d].

[d] Luk. 17, 10

So that I am brought vnto nothing, and rightlie humbled. And in deede it is verie well that I am so brought downe [e], that thou alone maist be iustified [f], and haue the praise of all, and that vile dust [g] may at no time glorie in it selfe.

[e] Psa 119, 71
[f] Psal. 51, 4
[g] Ecclus. 10 verse 9

Howbeit, I minde not to surcesse, but will extoll thee both with heart and mouth. For albe I discharge not my dutie therein as I ought: yet ought I to speak of thy goodnes, and not be silent.

O my God, thou art my glorie; my praise shall alwaies be of thee [h].

[h] Psal. 71, 6

He that would but a little consider of thy glorie, and knowe what it is to glorie in the Lord [i]; how would he despise all outward glorie!

[i] Iere. 9, 24

Hee that would, euen but a little taste of thy sweetnes; how quicklie would hee loath, as most bitter, the pleasure of this world!

He which would receiue euen but

a ſmall ſparckle of loue into his breaſt, howe would hee burne in affection! For full gladlie would hee contemne all thinges to haue thy freendſhip: and would count it all ſweete, and eaſie to bee borne, whatſoeuer he ſhould do, or ſuffer for thy loue ſake [k].

[k] Rom. 8, 35

Hee that would conſider in his minde thy goodnes to man warde; how would he reioyce, and run after thee! Hee woulde ſeeke nothing ſo charilie, he would keepe nothing ſo warilie, hee would purſue nothing ſo egerlie, as to ſerue thee. For in loue, he would feele no burden [l], becauſe loue would beare all burdens.

[l] 1 Sal. 5. 8. 6. 7

So then they which complaine of the burden, doo plainlie declare how they haue little true loue in them.

To ſerue of loue, is of all others the greateſt pleaſure, and comfort in labour.

True loue dooth neither reſpect commoditie, nor feare domage, but in all things ſeeketh that which may pleaſe thee.

Oah Chriſt, howe ſweete is thy loue, howe well dooth it ſound, how ſweetlie dooth it enter, how ſtrongly dooth it binde!

Oah

Oah that it would taſt binde mee to thy continuall ſeruice! oah that it would wholie take mee, and wholie ſubdue mee, and wholie and altogether make me to be thine!

For then, and not before am I free, when I am taken of thy loue, & vtterlie depriued from all that mine is.

O my Lord, I am thy ſeruant [m], yea thy ſeruant am I, becauſe thou haſt redeemed mee [n]. [m] Pſa. 143, 12 [n] 1 Cor 6, 20

I am thy ſeruant with a very good will, and am not aſhamed to be proclaimed perlie thine. 1. Cor. 7. 23 1. Pet. 2. 19

I with not to bee mine owne man againe, and therefore, Lord, helpe mee, that I may bee freed from that which naturallie is mine.

Oah blowe, and kindle, and inflame the fire of my zeale, ſo ſhall mine heart boile, and become pure, cleare, and pleaſant: for thy loue expelleth vice, and conſumeth ſin.

Lay thou taſt hold vpon the hand of loue, and I ſhall ſtand and continue in thy ſeruice.

Full well I wot, no good can my ſeruice doo you, Lord; but all the benefit redoundeth to my ſelfe, if I doo that which I know is acceptable in thy ſight.

would

Would I did, and hid not, that I reuealed, and concealed not thy works, Lord!

When shall I be able worthilie to consider the manifold benefits conferred vpon me of God!

Mercifullie hast thou dealt with thy seruant, ô Lord; but alacke, I neuer thanked thee for the same, as thou deseruedst.

And therefore am I punished, and pinched at the verie heart, euen because I am vnable to answere thy benefits so great, and so manifold.

Oah that I could euen but once worthilie, and thoroughlie thanke thee for all these things!

But what may proceede from him, in whome nothing is? An emptie vessell, can minister no drinke.

What then shall I doo? Something I must giue. For it is not lawfull to come before God with an emptie hand. Because the Lord abhorreth the vngratefull man [e].

[e] Luk. 17, 17

Oah that I could finde something in this world to giue you, that might be acceptable in your sight!

Oah my Lord, whome in heart I loue, what would you that I should giue you?

As

As for anie good thing of mine you neede it not p. And whie then exact you a gift at mine hands? For riches none is comparable to you, and yet require you somewhat of mee? p Psal. 50, 12

*I.* That which I demaund is euen your selfe wholie. For so it is expedient if you would purchase my fauour.

I will giue grace to you, and you shall shewe grace to mee; and so loue shall bee continued betweene vs.

Giue me your selfe, and you haue giuen euen all.

*S.* O good Iesus, the fountaine of al goodnes, the fountaine of life, the fountaine of grace, the fountaine of sweetenes, the verie fountaine of aie lasting wisedome, powre vpon mee, euen at this instant, I beseech thee, the gift of thy celestiall grace, and teach me to be gratefull, and to giue my selfe before all thinges wholie vnto you; for this is the deerest thing that I can render.

This I doo knowe, and acknowledge. Therefore receiue mee, lo, I am wholie thine, and all that mine is, is thine.

Onlie

Onelie one thing there is which I cannot giue; and that is my sinne, which is mine indeede properlie, and therefore not to bee imputed vnto thee.

Sinne mine is; and all defaultes within mee are to be ascribed to mee onlie; but glorie, and for all thy benefites thankes be vnto thee.

But nowe in calling thy benefits into minde, of manie I gather onlie a fewe, and those which doo most of al moue me, and appeare in my mind. For neither wil the time suffer to recite, neither can my thoughts com-
91. Cor. 2, 9 prehend them all q.

Because for number they are infinite, for greatnes incomprehensible, and inestimable for goodnes. For
r Mat. 10, 8 bought they cannot bee, because
Iames. 1. 17 they are freelie giuen r. And therefore onelie thankes bee required for
f Mat. 25. 28 them, otherwise all shall bee taken
t Mat 4, 10 away, as from that vngratefull one f.
u Iohn. 1, 1 2 3 First therfore and afore all things,
Colos. 1, 15 16 17 I thank thee, ô Lord my God t, creator of all things u, for making mee
x Gen. 1, 27 a man, after thine image and simili-
Psal. 119. 73 tude x, and for placing mee ouer the
y Psalm 8, 6 7, &c. workes of thine hands y.

This is the great and first benefit bestowed

ſtowed vpon mee, and that of thy meere goodnes.

For I made not my ſelfe, but thine handes did faſhion mee [z], they brought me into this world through my parents [a], whome thy will was, ſhould ſerue thee herein.

[z] Pſal 100, 3

[a] Pſa. 139, 13, &c.

And lo, I am better than other creatures, exalted aboue the beaſtes of the field, and birdes of the aire [b]; in that I am faſhioned after thine image [c], indued with eternall wiſedome, and naturallie participate of the light vncreate, and of the vnchangeable truth.

[b] Gen. 1, 28 Wiſd. 9. 2

[c] 1. Cor. 11, 7

Wherefore for my beeing, liuing, and vnderſtanding, I giue thee euerlaſting praiſe, wiſhing and deſiring herewithall, that all creatures both in heauen and earth, may euerlaſtinglie commend thy glorious and moſt excellent name.

I bleſſe thee, ô Father, Lord of heauen and earth [d], who of nothing through thy onelie begotten Sonne Ieſus Chriſt in the holie Ghoſt, haſt created all things [e].

[d] Pſal 57, 1 Pſal. 99, 1

[e] Iohn. 1, 1 2 3 Hebr, 1, 2

Yea al things thou haſt made, not of neceſſitie compelled, but of pure and ſpecial loue moued therunto, therby to ſhewe thy power vnto the ſons of men;

men [f]; and by thine inuisible and coeternall wisedome with thee, thou hast most perfectlie disposed this visible world [g].

Let all thy creatures subiect in all things to thee [h], and ordeined for the vse of man [i], bless thee.

For at thy commandement both raine falleth from heauen, and fruit springeth from the earth:

The sunne shineth brightly in the day time, the starres giue light by course in the night:

The fountaines spring, the riuers flowe, and fishes of diuerse kinds doo swim:

The birds not onelie flie, but sing also; and the goates, the colts, and hartes, doo spring vpon the mountaines:

The sheepe and other cattell, doo ioy in good pasture, and diuerse other liuing creatures doo run about the groaues:

The ground waxeth greene, the fields prosper, and trees of the wood doo yeeld both boughes and fruit.

O Lord, which onlie dooest wonderous things [k], euen all these are thy woorks.

Another benefit which thou hast bestowed

[f] Psal. 145, 4
[g] Wisd. 9, 1
[h] Mat. 28, 18
[i] Gen. 1, 28
[k] Psal. 72, 18

bestowed vpon mee, is the mysterie of incarnation [l], the worke of my redemption, the price of our saluation, euen the fruit of thy passion and death.

[l] 1. Tim. 3, 16

O great woorke of mercie! Oah worke of most excellent loue [m], most abiect humilitie [n], of most rare patience [o]!

[m] Rom. 5, 8
[n] Phil. 2, 5 6, &c.
[o] 1, Pet. 2, 21 22, &c.

No man could merit, nor Angell procure this thing.

The Prophets haue wondered at it; the Apostles haue seene & taught it; the faithfull haue embraced it; and the elect speciallie doo loue, and call it into minde.

The due consideration of this benefit stirreth vp good desires, inflameth the hart; nourisheth deuotion; inlighteneth the minde; purgeth the affection; draweth on to heauenward; withdraweth from the world; driueth vnto God; and vniteth the soule with Christ.

This benefit far excelleth the aboue mentioned: yet there is one which gaue each and hath bestowed both of them vpon vs, euen our Lord Iesus Christ.

For what the better had I bin for my life, if I had not bin redeemed with

with the precious blood of my Sauiour Christ [p].

[p] Gala. 3, 13

Therefore the grace and mercie of God grewe vpon me, and plenteous redemption was made [q]: for the corrupted nature of man without the aide of God his maker, could neuer haue beene repaired.

[q] Psa. 130, 7

O Father of mercies, and God of all comfort [r], thou to redeeme thy damned seruant [s], hast giuen thine onelie Sonne to the death [t].

[r] 2. Cor. 1, 3
[s] Ephes. 2, 3
[t] Rom 8, 32

O wonderfull kindnes of thine to vs-ward, vnto which, neither the wit of man, nor the vnderstanding of Angels can attaine [u]! But alone, sweete Christ, whou art the beginning and the ende of our saluation, and alone couldest helpe the miserable, and damned, thou alone art priuie to the same.

[u] 1 Tim. 3, 16

For thou diddest vouchsafe to appeare vnto the world in the likenes of a moste vile seruant [x], and for mortall wormes [y] euen of meere pitie receiuedst with a willing minde the iudgement of a cruell death [z].

[x] Phil. 2, 5, 6
[y] Eccles. 10 verse 9
[z] Gal. 3, 13

O good Iesus, thou which art the fountaine of mercie, the light of aye lasting glorie, the pure glasse without spot of God his maiestie [a], kindle

[a] Wisd. 7, 26

mine

mine heart with the meditation of this vnspeakeable benefit, bestowed vpon me, and vpon all mankind [b]. [b] Rom. 5. 15, 16, &c.

But this, as was the former is generall, sufficient to safe all, but not effectuall in all, by reason of the incredulitie, and malice of manie: howbeit it saueth, and is profitable to all the elect, for whose sake all things were created, and be, as I may say, created againe, through thee my Sauior.

O good Iesus, how manifold are the benefites brought vnto vs by thine humanitie!

Thou becamest our brother, and flesh of our flesh [c], that we might bee counted the children of God [d], and haue accesse vnto the Father, thorough thee [e], the fire of whose displeasure none could quench, but thou alone of whom himselfe did say [f]: *This is my beloued Sonne, in whom I am well pleased.* [c] 1 John. 1, 1, 4. [d] Gal. 4, 6, 7. [e] 1 Ioh. 2, 1, 2. [f] Mat. 3, 17. Matth. 17, 5.

Happie is the soule, which earnestlie recordeth, & hartilie loueth, and worthilie extolleth the Sacraments of our redemption; and for them thanketh thee; and finallie dependeth vpon thy consaile, more than vpon her owne sense.

For none is meete to search out, no wise-

wisedome can reach into this mysterie, only it is the strength of beliefe, and the pureness of the heart lightened from aboue [g], that beholdeth the same.

[g] Matt. 5, 8

Oah, blessed is he that is worthie to receiue that by grace, which the wise of the world could not vnderstand by nature [h]!

[h] Mat. 11, 25

O sweete Iesu, the wisdome of the Father, make mee in the light of faith to knowe this great and woonderfull mysterie of thine incarnation [i], for therein the sweetenes of our whole saluation lieth, and thereby the rarest friendship that euer was seene appeareth [k], and through it the vnsearchable fulnes of thy wisedome glittereth most gloriously.

[i] 1. Tim. 3, 16

[k] 1. Ioh. 3, 16 Rom. 5, 8 Rom. 8, 32

Oah let thy seruant growe on still in godlines, in the studie of well dooing, and more and more in this memorable secret of thine incarnation, make mee acquainted with the mysterie of thine holy passion, and draw mee wholie into the meditation of thy workes!

The declaration of this loue, and humilitie, is a woonderfull deep, and a certaine celestiall sea, which may not

not be swoom ouer, wherein do swim too and fro the spirituall fishes both small and great, which thou hast taken within the net of faith.

Wherefore let this thy so great loue and sweetenes, thine so great humilitie and kindnes abide still in my remembrance; let it alwaie remaine in euerie sacrifice of praier that I am to make; and in all mine holie exercises let there bee somewhat, as pleasant frankincense, and delightfull spices, for a sweete smelling sauor to be offred vnto God the Father, concerning the mysterie of thine incarnation and passion.

Let nowe then such as thou hast redeemed, I say, whome thou hast redeemed out of the hande of the enemie [l], sing out with mee the song of thine heauenlie praise, and of inwarde ioy together with thankesgiuing. [l] Luke. 1. 74

Yea, let all the Angels standing about thy throne, fall vpon their faces, and worship the Lambe of God, who hath taken away the sins of the world [m], saying [n]: [m] Ioh. 1. 29 [n] Reu. 7. 12

Praise, and glorie, and wisedome, and thankes, and honor, and power, and might, bee vnto our Lord Iesus Christ

Christ for euermore, Amen.

A third benefit not inferior to the former, is the grace of iustification, whereby of thy goodnes thou hast drawen mee vnto repentance, and amendement of life, forgiuing my sinnes, and giuing mee both hope of pardon, and willingnes to doo well, and to serue thee euermore.

This, after Paul dulie had considered, he admonisheth his disciples to bee both thankfull for so great a benefit, and also mindefull of the heauenlie grace, and to studie to showe themselues worthie so spirituall a calling:

*1 Cor. 1, 26 27 Brethren, saith he, you see your calling, how that not manie wise men after the flesh, not manie mightie not manie noble are called But God hath chosen the foolish things of the worlde to confounde the wise.*

These things I consider in my self, who notwithstanding I am cõtemptible, and vnmeete for this world: yet by thine holie calling am I saued from the shipwrack of the same vnto thine holy seruice. And this I ascribe wholie, not vnto anie goodnes of mine, but vnto thy prouidence.

For the which I extoll thy goodnes, & blesse thee, euen I say, for calling

ling me gratiouſlie, for giuing mee a deſire to pleaſe thee, for pardoning all my ſins; for putting me vnder thy ſweete yoake, ſoftening mine heart with the oile of thy ſpirit, whome the world neither knoweth, neither ſeeth nor ſauoureth.

O mercifull Ieſu keepe me in this minde, I beſeech thee, encreaſe thy gifts of grace within mee more and more, ſo long as I remaine in this viſible light.

I perceiue right well this calling of mine is a great benefit, not giuen to all men, but onelie to ſuch as God the Father hath ordained therevnto: becauſe it is not in him that willeth, nor in him that runneth; but in God that ſheweth mercie [p], that euerie mouth may be ſtopped [q], and all the world culpable before God; and that no fleſh ſhould reioice in thy preſence [r], nor aſcribe anie of their owne vertues, or good works, to themſelues.

[p] Rom. 9, 16
[q] Rom. 3, 19
[r] 1 Cor. 1, 29

For if thou ſhouldeſt deale with mee in iuſtice, alas, I were then damned with the curſed ſpirits in hell.

But of thy goodnes, ô Lord, thou haſt ſpared mee, and forgiuen my ſins, whereby I am not as the childe

of perdition.

And therefore am I bound to render great thankes vnto thee for so excellent a benefite, and would to God, both in my speech, and in my life, all the daies of my life, I might answere my calling!

But Lord, in steede of all thanks, receiue I beseech thee, my poore seruice, whereby I desire, and indeede am bound to serue thee.

Graunt also that the debt of my seruice may proceede from the hart, and finally agree to thy will and honor; and that mine heart bee neuer turned from thy loue, but that both my soule and bodie may alike watch and perseuer day and night in thine holie seruice, euen so long as life is within my bodie, and I haue my wits to remember thee; let thy praise be neuer out of my mouth, nor the remembrance of thy manifolde benefits slip out of mine heart.

And if thy seruant shall yet liue many yeeres, either an hundred, or howe manie soeuer, graunt that I maie not proue luke warme, or abashed at thy seruice, but bee euen so zelous & so willing to serue thee, as I was at the first houre and day when

when mine heart was admoniſhed and confirmed of thee, euen with a pure and whole minde onelie to follow thee my Lord.

Neither let anie infirmitie or aduerſitie hinder my purpoſe; but euen as now I meane, and purpoſe in the hearing of thee my God: ſo I beſeech thee giue grace, that what nowe I haue promiſed, I may performe.

And although through my infirmitie and faultes, this my courſe ſhall be broken as there is no man ſo righteous vpon earth but hee ſinneth [f]; yet ſuffer me not to deſpaire, and to faint vtterly, but put into my minde forthwith to bow the knees of mine heart, and with much ſorrowe and teares to offer vnto thee my wofull and wounded conſcience to bee healed with the ſalue of thy mercie, and that my purpoſe may be bound more ſurelie than euer it was.

[f] 2. Chron. 6 verſe 36

Let mee neuer repent mee of this couenant, but ſtill giue thankes that I haue founde ſuch fauour in thine eies, as to be accepted into thine holie warfare.

Thou canſt, ô almightie [t] and all

[t] Ezec. 10, 5 2. Cor. 6, 18

u Wisd. 12, 20 2. Cor. 1, 3 x Gen. 1, 26 Psal. 100, 3

mercifull God u, who hast of nothing created mee x, and foreseest the fall, and infirmitie of man; thou art able, I say, and that thou wilt I beseech thee, forgiue the sins which I haue committed; supplie what I haue omitted; restore what I haue lost; heale what is sicke; cleanse what is vncleane; lighten what is darke; asswage that which swelleth; inflame what is quenched; repaire that is broken; recouer that is neglected; amende what is awrie; make plaine what is rouged; restraine what is curious; call home that which wandereth; place what is out of order; yea, and alter the whole state of my minde, that nothing be wanting to my former purpose, and let all occasion of euill, worke for the best vnto mee, I most humblie desire thee.

This chaunge, is made by the right hand of God; this is God his visitation; this is the manifolde conference of the diuine goodnesse.

In steede of all thankes, accept the deuoute seruice of thine holie Church where-so-euer, with the sweete

sweete praises of the whole court of heauen.

And let all the Saints from the beginning of the world, which thorough thy grace haue bin enlightened and called, yea and all the faithfull and Christian people which either bee in the world, or haue beene afore vs, or shall liue hereafter, let them I say together celebrate and praise thy all sweete and glorious name, which is aboue all names to be blessed y. y Phil.2. 9 10

Let them repeate againe, and againe with great ioy, repeate all praises dulie and deseruedlie to bee saide of thy name, and that so manie times, as there bee either in the heauen, starres; or in the sea, fishes; or in the earth, cornes; or in the Bible, letters.

And all this being doone, yet must I say, they haue not praised thy name sufficientlie, the which I desire to commende euen to the vttermost of my strength, and by all meanes to extoll, vntill I attaine vnto those praises, which now cannot be expressed by the voice of mortall men.

So that thou seest now my Soule, the greatnes and the excellencie of God thy creator and redeemer his benefits, the which no creature, nor all creatures may recompence, whome hee hath made vnto the praise and glorie of his eternall and blessed name [z], who needeth no glorie, but is alone all-sufficient for himselfe; hee that is what hee is [a], is his owne glorie.

[z] Isai. 43, 7
[a] Exo. 3, 14

The number of his benefits was so great, that I coulde not place them all before mine eies; and therefore of a great manie I chose three pretious gifts, euen as the Wisemen did, which were about to offer to the Lord [b], wherein I thought good to comprehend the rest.

[b] Matt. 2, 11

For euerie benefit of God, if you marke well, is either of nature, or of grace, or of superexcellencie: and whatsoeuer else is, maie fullie bee referred vnto one of these three kindes.

In the creation, you haue the benefit of nature; in the Redemption, the benefit of superexcellencie; in our Iustification, note the benefit of grace.

For

For all which, and for euerie of them, glorie bee to thee, ô sacred Trinitie, one equall deitie, both before all worldes, nowe and for euermore[c]. Amen. [c] Reu. 17.12.

*FINIS.*

A

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